

Adams, David G.

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Dec. 6, 1939.

Dr. Robert E. Speer  
New York City.

Dear Dr. Speer:

Not knowing your address I am  
hoping that just "New York", will reach you.  
This letter <sup>to the President</sup>, I think, needs no comment.

I have heard you preach several times  
in Montreat, N.C.

Sincerely

David G. Adams.

December 6, 1939.

The President  
Washington, D.C.

Mr. President:

Won't you please ask the god-fearing people of America to pray that God, if it be His will, will save Finland from Russia and save Russia from herself. Please ask that we gather in groups for seasons of prayer, and that we make some sacrifice to attend the gatherings.

America owes much to her early settlers who came seeking religious freedom, and we have plenty of decedents of the early settlers, and others too, who believe the words of the Master, as recorded by Matthew, "All things, whatsoever ye ask in prayer, believing, ye shall receive".

It may be God's will to show Russia that might is not right, that, as history so plentifully reveals, no nation can continue to succeed when an attempt is made to push God aside; to show Finland that man's extremity is His (God's) opportunity; to bring America to her knees and to show us that more perplexing problems can be solved through prayer than we now realize.

Respectfully,

*David G. Adams*

David G. Adams  
City Manager,  
Florence, S.C.

Copy to  
Dr. Geo. W. Truett, Pastor  
First Baptist Church, Dallas, Texas.

Dr. Robert E. Speer, Presbyterian Minister,  
New York City.

Dr. Henry Wade DuBose, Pastor  
Presbyterian Church, Dallas, Texas.

I do not know the names of the leaders of the Roman Catholic, Jewish and other faiths.

Baird, Susanna

120 Seminary Road,  
San Anselmo, California,  
October 6, 1939.

OK  
Dr. Robert E. Speer  
Rockledge  
Lakeville, Connecticut

Dear Dr. Speer:

I am writing you at this time with regard to the Seminary Women's work that I spoke to you about when you were here at the Seminary.

At that time I asked you for your good advice and you were very kind to give me of your time so that I might talk it all over with you. I was very happy to find that you were favorably inclined towards the work of the Seminary Women's Committee. I also noted what you said about the fact that there were a host of women in our Presbyterian Church who were not interested in the missionary side of the church work. Of course, to me there is no difference between the missionary and the other phases of the church work because, after all, we are all missionaries, but <sup>part of</sup> it has been designated under the name of Home and Foreign Missions.

I am asking at this time if you would be willing to make a statement for me which I might have your permission to use, as I bring this work before our women. When you were here you told me, I believe, that we ~~may~~ reach these women who are not supporting missions in a definite way, for Christian Education, because you said that perhaps two-third's of the wealth of the Presbyterian Church was in the hands of our women.

I am finding this to be true: ~~that~~ as I secure the interest and help of a woman who is not interested in missions at the time, she ~~is~~ ~~becomes~~ interested in missions through her growing interest in the Seminary and our students. These students are writing to these good women and telling them of their life and the way the Lord has led them to come to the Seminary and to devote their lives to full-time Christian service. They are also telling them about their plans for their future work and I find that these women are becoming more and more interested in missions because of this direct contact with these young people.

Now, Dr. Speer, I know that I might be asking something of you that you might not feel that you could do, having been at the Head of our Board of Foreign Missions, so please be frank with me. I am coming to you as a "father" of the Church.

I have worked in behalf of missions for twenty or more years and it is very dear to my heart, but I also feel more and more the importance of the training of our young consecrated Christians and to me there is no difference. We must include this work in order to keep the cycle of our service in the Church.

It may mean the closing of the doors of many of our Seminaries if our church people and that includes our women, do not take this matter seriously. ~~The~~ <sup>however</sup> condition in the world today certainly demands leadership.

October 6, 1939.

I must not take more of your time, but it does me good to take this opportunity to talk with you, as it were, once again. Of course, you realize what this statement from you to me would mean for **5**our work.

May God bless you as you prayerfully consider my request and again thanking you for your wonderful inspiration while here with us and also for what you may be able to do for this work which I am trying to sponsor through the help of my Committee, I beg to remain,

Yours in the Master's service,

*Mrs. Susanna Bird*

(Mrs. J.H.)

SB:HW

P.S. Would it be possible for you to send this statement to me within the next few days? (*Please send it whenever you have time. Thank you.* S.B.)

Barbour, William R.

OFFICE OF  
FLEMING H. REVELL COMPANY  
PUBLISHERS  
NEW YORK LONDON EDINBURGH

158 FIFTH AVENUE  
NEW YORK

CABLE: "REVELL"

*Good  
Y.R.W.*

February 11, 1938

Robert E. Speer, D.D.  
Rockledge,  
Lakeville, Conn.

Dear Dr. Speer:-

In welcoming you home, I am sure you will be glad to know that thus far the following are the plans for distributing your Easter List.

The first quantity was sent to the Religious Press.

Twenty-five copies have been sent to each publisher whose titles are listed.

More than 600 copies have been sent to the booksellers of the country and for this quantity and the copies to the publishers, the first page was reset to incorporate the corrections as requested. The attached will show the form as sent out.

Today we supplied one hundred to Dean Edwards of the Federal Council, for his special list.

You already have been advised of the plans for the use of this list to be included in the Spring Cooperative Publishers Catalogue.

I am writing you in the absence of Mr. Stevens, who will be at his desk on Monday and I am sending a copy of this letter to Mr. Savage of Scribners and Mr. Exman of Harpers. A copy is also being sent to Mr. Stevens for his files.

With every good wish.

Cordially yours,

FLEMING H. REVELL COMPANY

*W.R.W.*  
William R. Barbour

WRB.MS

Barbour, Wm. R.

OFFICE OF  
FLEMING H REVELL COMPANY  
PUBLISHERS  
NEW YORK  
LONDON AND EDINBURGH  
CABLE: "REVELL"

158 FIFTH AVENUE  
NEW YORK

July 13, 1939

Dr. Robert E. Speer,  
"Rockledge",  
Lakeville, Conn.

Dear Dr. Speer:-

Recently Dr. Lewis B. Chamberlain called at the office, and I asked him to send us copy of a report of our conversation, which I am enclosing herewith: it is dated July 3. Dr. Chamberlain has covered the matter fully, and I would greatly appreciate your advice and counsel.

I am not sure whether or not you are at home just now: but I know of no one whose advice would be more helpful than yours, and I am sure you realize the problems related to the successful publication of such a book - so long after the death of Dr. Jacob Chamberlain, and in these very confusing times. I am sending a copy of this letter to Dr. Chamberlain, for his information: he will appreciate your suggestion, even as much as we do.

Hoping you are real well, and with every good wish, we are

Yours sincerely,

FLEMING H. REVELL COMPANY

*Wm. R. Barbour*

William R. Barbour

B

Enclosure -

COPY

# JOHN MILTON SOCIETY FOR THE BLIND

INCORPORATED

WATKINS 9-5164

156 FIFTH AVENUE • NEW YORK, N. Y.

## MAGAZINES

JOHN MILTON—For Adults  
Lewis B. Chamberlain, Editor  
DISCOVERY—For Boys and Girls  
Margaret T. Applegarth, Editor

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July 3, 1939.

Mr. William Barbour,  
Fleming H. Revell Co.,  
158 Fifth Avenue,  
New York City.

Subject: Biography of  
Rev. Jacob Chamberlain, M.D., D.D., LL.D., 1835-1908.

Dear Mr. Barbour:

You know that we have long wanted to have a biography of our father published. My brother had the matter in charge until he went. I find it impracticable myself to undertake it because of other work that seems dependent on me. The most opportune time for such a biography has passed. Yet my father lived such a varied, interesting and widely influential life that a biography well-written and published under favorable auspices, may well have a considerable circulation. The point is to get the life written in an attractive way, and especially by one whose name would add to its value.

Some expense is necessarily involved. Our family will be responsible for \$500 towards such expense if your firm is inclined to back the book with its name and service; it having published my father's books: "In the Tiger Jungle", "The Cobra's Den" and "The Kingdom in India".

The biographical introduction in "The Kingdom in India", by the Rev. Henry N. Cobb, gives some indication of what my father was. Another glimpse is in the short sketch I prepared at the request of the American Bible Society for an address they published and circulated for forty years - "The Bible Tested".

Evangelist: Much of my father's early years in India were spent in vigorous evangelical preaching, one tour of six months covering 1,500 miles in a region not visited by missionaries or even white men before. Experiences and arresting incidents in this line supply good material.

Doctor: His medical achievements resulting in the Madras Government placing two regional hospitals under his charge; and his surgical ability in new lines, also marked an unusual career.

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July 3, 1939.

Speaker: Even before he went to India, when sent by his Board on deputation work among the Churches of the denomination, his addresses won life-long recruits to the mission cause, and when on furlough the Board used him widely for the same purpose. When invalided at one time to Australia his addresses there aroused such interest that foreign missions got a big lift in that land, and thousands of dollars flowed into his mission in India for two decades. Individual addresses on notable occasions produced definite and valuable results. An address at Belfast, Ireland, before the Pan Presbyterian Council and one at Bombay before the All-India Missionary Conference, gave a marked impetus to, if ~~XXXXXX~~ not initiate, the cause of a wider union of Churches. Invited to speak before the student gathering at Northfield, by Mr. Moody, his address resulted in the inauguration of work in foreign fields by the American Y.M.C.A., David McConaughy then Secretary of the Philadelphia Y.M.C.A. being the first volunteer, and through my father's influence and efforts in India, organizing the Madras Y.M.C.A. An address before the General Synod of the Reformed Church in America resulted in the enthusiastic establishment of the first fully equipped Theological Seminary in India, with an endowment of \$75,000.

Translator: For twenty years he was chairman of the Committee revising the Telugu Bible and his last literary work was the first volume of a Bible Dictionary in Telugu.

Writer: The record of his books you have. The first two, especially, had wide influence in stimulating a devotion of lives and money to the Foreign Mission cause. Articles by him appearing in various publications were reprinted in pamphlet form and widely used in this and other lands.

There are data available. His letters to the Board of Foreign Missions from 1860 are on file; as are the Reformed Church papers which carried letters and articles from him. So, too, the Mission Reports. Some diaries and personal correspondence are also available for wise use.

Now what would you advise? Can you suggest some one with literary ability who might throw himself or herself with enthusiasm into getting up such a biography under the circumstances mentioned?

I will be glad to answer questions and to hear further from you at your early convenience.

Sincerely yours,

*Lewis B Chamberlain*

LBC:V



Bartlett, Maitland

THE PRESBYTERY OF NEW YORK  
156 FIFTH AVENUE  
NEW YORK CITY

MAITLAND BARTLETT  
STATED CLERK

THEODORE FISKE SAVAGE  
EXECUTIVE SECRETARY

September 15, 1939

Rev. Robert E. Speer  
Rockledge  
Lakeville, Conn.

Dear Robert:

*Handwritten:* Done 9/16

I hope you will feel that you can write a letter of endorsement for the Biblical Seminary. They are planning to go on, and will open on the 27th of September. In the midst of difficulty they are trying to raise some money, and have succeeded somewhat. They hope to be able little by little to put themselves in shape again to go on. We have a very warm place in our hearts here for the work which the Seminary is doing, for they have given us some of the men who are doing the best work in the Presbytery of New York, and we all feel that if it is possible the Seminary should continue. It serves a most useful purpose, and under the new administration I think there is prospect that they can do even better things. Under Dr. White everything ran down, and it was impossible for the members of his Faculty to work with him. Dr. White was a fine man, but in the later years he became increasingly difficult both for Faculty and students. There is a very strong sentiment among the graduates of the Seminary that the work should go forward.

I have not had a chance to get in touch with Dr. Palmer, but I know that he has been in favor of the Seminary continuing if it was at all possible.

Very cordially yours,

*Maitland Bartlett*

MB/ERC

Beaven, A.W.

THE COLGATE-ROCHESTER DIVINITY SCHOOL  
ROCHESTER, NEW YORK

ALBERT W. BEAVEN  
PRESIDENT

May 31, 1938

Dr. Robert E. Speer  
Rockledge  
Lakeville, Connecticut

Dear Dr. Speer:

I have yours of the twenty-fifth and I very deeply appreciate your writing as you did. I know how you yourself have been through the "valley of the shadow," but I also know that you found, as I did, that there we need fear no evil, and that even "at the evening tide" there is light. I have found it so in this even the darkest moment that has ever come to me.

I am enclosing you a copy, however, of the service at the church, in which I insisted on participating — because I felt that it would be her last chance to speak to those who loved her. There must have been upwards of twelve hundred of them who came.

My affectionate regard to both you and Mrs. Speer.

Your friend,

*A. W. Beaven*

(Bird), Philip S

CHURCH OF THE COVENANT  
PRESBYTERIAN  
EUCLID AVENUE AT CORNELL ROAD  
CLEVELAND

6-1  
2-11

19 March 1938

Dear Dr Speer:

I cannot find words with which to thank you for all that you have done for the Church of the Covenant. I know that Dr Higley has the same feeling with regard to your contribution to the life of Calvary Church. We have never had a finer Wednesday evening program in this Church. Everywhere that one goes the word is the same - ! "Wasn't that magnificent! How indebted we are to Dr Speer!"

I think you realize how much your visit meant to me personally. For many years I have been influenced in conscious and unconscious ways by your spirit and leadership. You began to help me in my Freshman year in Pomona College, thirty-three years ago, and the help which was initiated then has been unceasing!

Thank you from a full heart for everything.

Ever devotedly yours,

*Philip*

Dr Robert E Speer  
Rockledge  
Lakeville, Conn.

*Boand, Arthur V.*



*Good  
1/26/38*

BEACON HILL PRESBYTERIAN CHURCH  
W. WOODLAWN AT MICHIGAN  
ARTHUR V. BOAND, D. D. PASTOR  
SAN ANTONIO, TEXAS

May 14, 1938

Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York City

Dear Dr. Speer:

I do not have your Englewood, N.J. address nor do I know definitely that you still have your home there, so I am writing you care of the Foreign Board offices.

Once or twice in recent years we have exchanged bits of verse that we both found helpful and inspiring, and now that Miss Anita Browne, the founder of National Poetry Week and the head of the National Poetry Center, Radio City, N.Y., is going to publish a volume of my "Poems from Texts", I am wondering whether you could do me the favor of taking time to read of several of the poems, taken at random from the number to be included in the poem, and to write me some statement that might be used in the advance pre-publication notice to be mailed out to a selected mailing list? I realize that you are a busy man, but Miss Browne and her directors think that this will prove to be a unique and popular contribution to the religious verse of our time, and I am willing to publish them on the strength of their belief in their merit, backed by my own experience in having had to have published several thousand copies of individual ones of the poems.

I have been preaching for 20 years in both the U.S.A. and the U.S. churches; am a graduate of Princeton Seminary with a Master's in English from Princeton University where I studied under Duncan Spaeth, Dr. Harper, and Alfred Noyes, and I have been writing poems from texts for my sermons all during the two decades of years. These are the best of the poems, and we need for the pre-publication notices some strong statements from outstanding religious and literary leaders.

I shall appreciate any statement you may feel that you can conscientiously send me on the merit of the idea of a volume of "Poems from Texts" and on the ones that you have seen. Appreciatively,

*Arthur V. Boand*

THE RESIDUE

By Arthur V. Board

Text Isaiah 44:17 -- "And the residue thereof he maketh a god"

Lord, forbid I give to you  
Nothing but the residue!  
Idle moments of each day  
As enough in which to pray:  
Fragments of myself, - the rest  
After self has claimed the best:  
Thoughts and talents at frayed ends,  
Remnants, as my fancy trends,  
Help me, Lord, - lest this be true -  
I give Thee but residue.

## IN THE FULNESS OF TIME

By Arthur V. Board

In the fulness of time God sent forth his Son--  
Angels sang; shepherds left their flocks;  
Wise men travelled from afar following the  
    leading of His star:  
It was Christmas, but the world knew it not;  
Hatred, inhumanity, pride filled the hearts of men;  
And, then, --  
In the fulness of time, the nick of time,  
not too soon nor yet too late,  
after man had done his best and done his  
worst to lift the stigma of his shame and  
break the shackles of sin's curse,  
came the Christ, the sinless Christ,  
the suffering Servant, as foretold,  
to live and die and rise again that men  
through Him might live;  
In that glad hour, the fulness of time,  
the course of human history was changed;  
human barriers were broken down; and  
hope was born anew.  
It is the message of Christmas, -- this  
story of the Fulness of Time.

THE MISTAKEN MARY

By Arthur V. Board

John 20;15--"She, supposing him to be the gardener"

She, supposing him to be the gardener,  
Said unto him, - Sir, if you have borne him hence  
Tell me where thou hast laid him,  
And I will take him away;  
And, ever since, like the weeping woman,  
Who stooped and looked into the empty tomb,  
Many have been supposing him to be  
What he is not;  
Some have supposed him to be but man,  
The most perfect character the world has ever known,  
The greatest teacher of all the ages,  
The matchless pattern for all humanity,  
But only a man;  
Others have supposed him to be incarnate God,  
The mighty manifestation of omnipotency,  
The creator, governor, and sustainer of the universe,  
But only God;  
Yet he was, and is, the Living Lord,  
The first-fruits of the resurrection,  
Victor over sin and death and the grave,  
God and man in one person, and evermore to be;  
Mary - Master, --- Servant, - SAVIOUR  
And Mary Magdalene came and told the disciples  
That she had seen the Lord.

GLORY OUT OF THE GLOOM

By Arthur V. Board

John 11:40 -- "If thou wouldest believe, thou shouldest see  
the glory of God."

A ruler's house, - a place of doom,  
A lifeless maid, - a crowded room,  
"Not dead but asleep" - see mockery bloom!  
The Master's touch, -  
And there was glory out of the gloom.

A tarrying Lord, - Lazarus' tomb,  
Two weeping women, - Must grief consume?  
A groaning Spirit that would commune,  
A stone rolled 'way, -  
And there was glory out of the gloom.

A blood-stained Cross, - appalling gloom!  
The discipkes crushed, - a garden tomb,  
E'en now they come with sweet perfume,  
But He had risen, -  
And there was GLORY OUT OF THE GLOOM!



Brown, Henry S.

THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

Ans  
May 18

OFFICE OF THE VICE-PRESIDENT

May 3, 1938

Dr. Robert E. Speer  
156 Fifth Avenue  
New York, New York

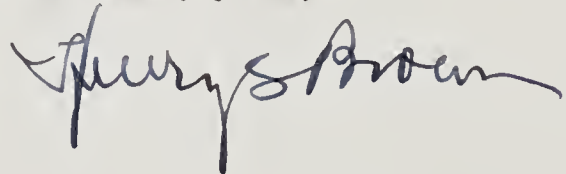
My dear Dr. Speer:

After much prayer and prolonged discussion both at this session and at others, I have been asked un-  
animously by those whose names appear to mail to every  
member of our Department of Cooperation the enclosed  
paper for thoughtful study and careful consideration.  
It is, of course, altogether unofficial without any  
authority whatever and born only of hearts that are  
greatly burdened for reunion. It is, however, the un-  
animous feeling of all those whose names appear that this  
is the time to press some such scheme as this especially  
in the light of the action of the Methodist Church South  
in the meetings of last week. The men from the South  
felt that if the organized laymen's opposition of the  
Methodists amounted to a great deal it would be inopportune  
for us to press this matter but if it showed to be a very  
decided minority that that would help greatly and the  
psychology would be right for some action.

It is my own profound conviction that sometime just  
before or during the coming General Assembly our entire  
department should meet carefully to consider this paper  
and see what ought to be done with the suggestion, even  
though we were unable to accomplish our united purpose of  
a meeting with the permanent committee on Cooperation and  
Union of the U. S. Church as planned sometime in March at  
Washington.

Knowing that this will be received in the same spirit  
that prompted it out of honest and earnest hearts, I am

Sincerely yours,



HB:mr

Buffington, Joseph

UNITED STATES CIRCUIT COURT OF APPEALS  
THIRD JUDICIAL CIRCUIT  
PHILADELPHIA

CHAMBERS OF  
JUDGE BUFFINGTON

March 10, 1938.

My dear Friend:

Your letter came during my absence in Florida for a little breathing spell. I bundled up my work and went down there and was able to clean everything up and start with a clean sheet the 1st of March.

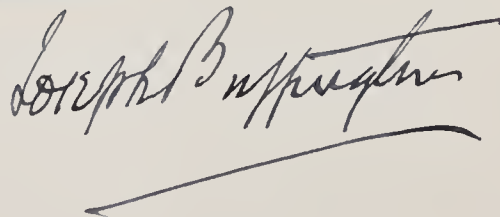
It was very kind of you to write me. I have been greatly blessed in my health and look forward to some further years service on the Federal Bench. If possible, I would like to round out fifty years.

I am glad to know that you are in the delightful environment of the old Nutmeg State and when you have time I wish you would write me.

My boy, whom you met at the Hill School, broke off his college course to go to France. He was two years with the French Army. He came back and took up his college course and was graduated. He is now in the investment banking business in Pittsburgh, doing very well, but it takes two or three months of his work every year to meet the income tax, which I feel will grow larger and larger as the years go by. I don't know what the effect will be on my grandchildren, of whom I have two, but if anyone had told me twenty-five years ago that my son would have had a tax halter around his neck for two or three months every year, I would not have believed it. Whatever is going to happen to my grandchildren will take, not the minor, but the major, prophets to predict.

With kind regards to Mrs. Spear, I am

Cordially yours,



Mr. Robert E. Spear  
Rockledge  
Lakeville, Conn.

Cairns, D. S.

G 31

13 MAYFIELD TERRACE,  
EDINBURGH, 9.  
TEL. 41994.

March 21/38.

My dear Spec.

I have just got back from a five weeks' sojourn in the Eastern Mediterranean and Palestine, & have found the American Edition of "The Kiddle" & also, your life of Bowen lying on my table. On the whole, I am very glad to find that the correspondence of the period has been so well worked out, as you see. I had a meeting, indeed, with all the attendant circumstances. I cannot sufficiently express my thanks to you for your kindness in the matter & the all too glorious thing, I am sure, is just interesting work. All my remaining days I shall count it a privilege to have been named by you as your friend, & to have had the book come into

in your Country with your approval. Believe  
me very grateful.

The American edition is a much handsomer  
book than the English. I may hope that the  
"Bond Snake" people won't get bitten by their  
Gutierrez. Kap. Martin is very apologetic  
about the format & the S.C. in edition.

It is certainly a very chunky volume. Though  
it is page for page the same as the  
other, the only difference being the greater  
width of the margins in the American form.

Martin's explanation is that the David  
Pant. while doing proof & choice of  
publishers, insist on keeping the old size  
& type & binding. Possibly a loss of firm  
than the S.C. could have met the  
difficultly later. But anyhow the  
American Edition is a really  
fine production & how could I  
not a better introduction than  
a Presbyterian "Price of the Book"  
(to paraphrase an Irish Proverb).

13 MAYFIELD TERRACE,

EDINBURGH, 9.

TEL. 41994.

Dear Edith & Misses?

I wonder how you are liking your  
retirement. I can congratulate you  
on your presentation of George Brown as  
a first prize. Things I suppose you  
have been busy upon him for a while.

As yet I am not half through so I have  
been moving off during the last two or  
three days to get me the fatigue of  
more or less sleepless nights in the  
train between Newcastle & Aberdeen  
whether I had to go on College business.

Rubens is being again widely known!  
You have greatly interested me in Brown.

Old Dr. Laming & Cairns used to  
speak sympathetically of Cairns & of  
him in my youth here. But I had  
no idea that he was so unusual  
& remarkable a man, & was looking  
forward with keen interest to

3.

13 MAXFIELD TERRACE,

EDINBURGH, 9.

TEL. 41994.

to see how his early struggles & various  
attempts in his earlier work.  
He is so far like my Mr. Dunning;  
figures. Does it not remind you  
of "Evelyn Hope"?

"Delayed it may be for years but  
I shall have a great  
pleasure to know a man who  
will be the time he comes to looking for me!"

The point is that a poet & visionary  
in the noble sense - one could easily  
imagine him either doing something  
very exceptional, or "going off" a bit.

What his achievement was I wait to  
see under your understanding  
guidance.

During my temporary absences have  
been among other amusements  
re-reading Carlyle, one of the  
best poets. Do you know  
him. What do you think of  
his prose & poetry?

Oh! when the green slopes of Arcadia turned  
With all the splendour of the day's lay,

And in Othello's brow the scapes loomed  
Musing, & grave, in his delightful way.

How Lycidas was dead, & how confined

The nymphs were when they found his lifeless  
And how rock cold to rock to dreadful clay;

That from young Lycidas was gone to glory.

We are all well. Adam has been with me  
on the Anise, & we have both enjoyed it

great. Not mine, Adam, <sup>at many things</sup> some timber, etc.  
but I love Ephesus, Antioch, Aleppo,

Cyprus, the Galilean Lake, Jerusalem,  
& the Dead Sea, Baalbeck, & Damascus.

— What miles of journey! My father  
& sister too are well (though the latter is

now frail) & David. We have heard  
to be thankful too. I don't feel at all

done yet, a hope to get some more  
writing done before I get orders to stop

& do more thinking, or at least listening!

& writing. As I get older & seem  
to see that reception is a very real

thing - God is more active & communicable  
than in our past realization. In other words

that is a living Holy Spirit as well as

The 14th. Feb. 1844. From Westchester. A good week.  
Feb 14th. 1844. From Westchester. A good week.  
Feb 14th. 1844. From Westchester. A good week.

Cairns, D.S.

h29

13 MAYFIELD TERRACE,

EDINBURGH, 9.

TEL. 41994.

6/5/58.

My dear Peter,

It was a great pleasure to get your letter  
yesterday, and on a quiet Sunday afternoon I felt driven  
to answer partly to dole to my own mind &  
partly in the hope of some hearing from you again.  
As you may imagine it has been a work of removal  
Cairns. On one night I had pushed aside  
-cepted the inevitability of another European  
war with all that that would have meant  
to the rising generation. How great was  
the Cairns was shown by the almost  
historical neglect of which in the Com-  
-mons, and in Chamberlain's welcome on  
his final return. Often in reflection I think  
show how great the price has been.  
At the moment no one likes to think  
of Lyoko: Slovakia, or of the



Triumph of Force, & the suppression of the  
League of Nations by the proposal of Peace  
Pact. It is said that the two dictators would  
brawl at each other on politics!

I have from my good knowledge that the  
Little State has issued a message urging  
the release of arms to England &  
France! It is a prescient & unbusinesslike  
phrase

It is my to write Chamberlain on a detail of this.  
But to my former Libral, I would say that  
as far as I can see Hitler was not "kuffing"  
This is the best serious thing that I believe  
he was quite prepared for a world war of 1910  
why he could gain his ends. I think he would  
have been in the end defeated, for the only  
way for ~~France~~ to help Germany was through the  
same

Seydell line, & that they would have  
taken 4 months & a million men. The  
best judge say that Greece & Rumania would  
have held her mountain frontier for just  
about 4 months. Whether Rumania  
would have let Rumania think that her  
ambition or resisted like Belgium

13 MAYFIELD TERRACE,  
EDINBURGH, 9  
TEL. 41994.

is unknown. Macaulay says must have been  
true, according to the "Manchester Guardian".  
Kaiser's definite alliance with Germany,  
Germany & Italian Italy was prepared for the  
gamble. He is an ambitious nationalist &  
is enthralled by the newspapers. Similar  
men would run the world, but they are all  
stragglers. One is amazed at the claims  
we hear of the ignorance which the  
press has imparted to the German people.  
They would undoubtedly think Germany  
have gone in again.

Stedman is pivotal to judging of Chamberlain  
& believe that he has presented war with  
the consequences which Roosevelt has  
advisory interest for the whole world.

Now that he strikes the fundamental bases  
of the whole position what the Dictators  
have done once they can do again.

This time they have eliminated Czechs -  
- Slovakia &, finally, Russia for France  
has broken her pledged word on what

Engels-Russia Contd.

My heart bleeds for my friends in Germany's  
state. It is quite true that we remember  
no formal obligations to Engels-Russia.  
I have studied of respect in days of peace to  
come under any. How could we? We could not  
do anything directly to help her, against a  
possible power. And we have treaties neither  
with France nor Russia. But if we allow

Germany to destroy France's power we shall see.

I voted for her in a dangerous position. It is  
like the 1914 position with Engels-Russia  
in the place of Belgium. Except that we had  
no treaty with the other power, former power.  
This ambiguous position led to the Munich-  
man abortive mission.

Then in desperation Chamberlain chose  
a compromise. He has prevented war, but  
has done it at the cost of Engels-Russia  
in France has broken her word.

Just how true is still some mystery. Did  
War Chamberlain secretly invited by France  
or did he take the initiative. In his  
various speech he gives us indication of his  
own case. But he will be true

3

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EDINBURGH, 9.

TEL. 41994.

the diplomatic movements of the Liberal papers.  
 The "Manchester Guardian" said in London  
 & in Paris said that Deladier & Paris are  
 working in this defence & that Paris  
 was the valuable point. Myself both  
 London & Paris might presume it was on  
 Gabor Stancia with the ultimate on  
 "dequelles" which returns. It is  
 Paris was the point & we need the  
 best of it, so we might presume to  
 be on Paris, & both on Prague.  
 There is no doubt, however, that in the  
 end both had made up their minds  
 to decline now if Hitler had not  
 agreed to the Munich meeting, & up to  
 that point I should have felt that  
 this was a good deal to be said.  
 For the Andrius problem question  
 seems as it was perhaps the small  
 an issue & to limit the objection,

to avoid a chaos, a world war.  
Could we do if we were the ones here  
Compelled an unwilling Serbia  
Denmark to go back to gods.

Slovakia, seeing that at the Versailles  
time it had petitioned for separation &  
then in the intervening time they had not  
been conciliated. Here comes in the Greek  
responsibility.

But with what I have been told dis-  
-appointed here been the Munich Treaty.  
Seyf Chamberlain should have been  
able with Daladier to reach a better  
stand. There is something wrong  
with the mind & standards of a states-  
-man who can say that he has  
long to have "peace with honor"  
in the moment when it ought to  
have been said say little or nothing  
about the honored state that has  
paid the main cost of an "peace".

4

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EDINBURGH, 9.  
TEL. 41994.

What of the future? God alone knows.  
But the Comms has now a victory over  
the Right & has got into a new  
position of vantage. The only man  
who comes out of it with  
real honour is Renes.

My mind is deeply divided about  
Stamps & Poles that was heretofore  
awful, & dismay that the two  
worse mental elements in Europe  
have administered the Right &  
none progressive, & have no  
illumination about the N.S.A coming  
again to an end, nor indeed any  
plan of them in new call that  
has come upon since 1914.

But the issues now coming up are so vital  
I fear reacting that I think of you will  
prominent/able to help in discussing whether  
you like it or not!

Now all that is on the political plane. I don't  
know you & I can get a bit deeper!

What a weird but noble figure your  
friend Bowen was! He is like a creature  
from another planet than this. I

would like Browning to have put him  
among his "new women". He would have  
understood & revelled in him. "The  
"End of Hope" episode at the beginning

& the long long ascetic life is  
an alien land, "King's Lord's  
work all the time day long"

I don't wonder that he attended

you & that you felt that his  
was matter here that should  
not be lost. It is a loss

that I hope it will be again  
& again both in its work.

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- Pet. because it will bring before us  
the most interesting memories of her  
wife & of herself.

I lost my spirit about a couple of  
months ago. He was rather old then  
2, a man physically quite worn out  
but remained strongly alive in heart  
& mind to the day before he left us.  
His transition was so gentle, as if  
about 24 hours real illness, during  
which he was most of the  
time unconscious or asleep -  
Sit ma anima cunctilla!

My reflections of a month ago;  
Thankful ever do we live for our  
parents & our home!  
I am sending you with this a copy  
of a review of Dr. Koenig.



book written for the Pantheon Conference,  
Paton has asked me for the copyright  
of it for next International  
Review of Missions, as he wishes Koenig's  
book & position discussed as well as  
advised. I wonder if you are going to  
the Conference? If so I hope we  
may see you both here. Remember  
that I have a prophetic chamber,  
with much regard for you both.

Yrs. affectionately.

D. L. Cairns.

Cairns, D.S.

W29

13 MAYFIELD TERRACE,  
EDINBURGH, 9.  
TEL. 41994.

Oct 7/38

My dear Peter,

As we still linger in Japp  
 says how. It is his that we do  
 have the danger of some sense to  
 have passed on the line. I see  
 no immediate likelihood of this  
 Germany will have much to do  
 in a good while to come in  
 money has a surplusage with  
 Eastwood. + Chamberlain seems  
 left on a yielding policy which  
 will avoid offence - But it is  
 impossible to think of the fate  
 of Masaryk's country without some  
 + esp approach.

As I have said with even yet to give  
 what will be the verdict of history.  
 There is some case for us to  
 -ment than is generally recognised.  
 I learned yesterday through a  
 high level channel whom the  
 Government uses as principal  
 advice occasionally that the

sequence of events which led up to the crisis  
was something like this - On the 27<sup>th</sup> of  
August, Sir John Simon speaking at Lincoln,  
retraced the traditional argument  
policy - We had never had any quarrels  
- the treaty with Greece-Serbia, except  
place the meaning implied pledge  
of alliance against aggression  
Simon again stated this but added  
that of France by virtue of her  
engagement entered into we we  
should in all likelihood be drawn  
in, as we could not allow France to be  
defeated.

This was immediately followed by a visit  
of Salisbury to London in which  
he stated that unless we went  
further than this a definite alliance  
with France, France  
must stand on her engagements  
with Greece-Serbia. This was  
my impression was made a point  
of view who said his letter to  
me in the past the despatch of  
the bank. Chamberlain was not

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TEL. 41994.

prepared to give the whole initial guarantee  
or go beyond the traditional policy.  
The latter objection was with France in the  
that he had it made the best of it.  
The latter continues "I had no objection  
only the officers between a bloody & a  
bloodless entry of the German army.  
The hint is that Czechoslovakia must  
have had an appalling time  
since the Anschluss as a look at  
the map will show you that  
whole mountain frontier is almost  
a wholesale bombing area as  
well as invasion threat that only  
a month ago by way of the new  
German frontier further to the south  
would have followed - France's  
of way of helping to ally would  
have been the best the key point  
line, & this, to be sure, would have  
taken a few months and a  
million men.

Why France felt that he could not just  
hand back in Russia & to old Anna.

Probably the feeling was that an army  
& air force so riddled by executions  
& Gule & its officers could not act  
with the speed & efficiency necessary.  
It is said on good authority also,  
that quite recently the Government  
got definite reports of a treaty  
between Hitler & Mussolini.

To Gieles - I wonder was advised  
I have this account in line, I believe  
it is. I had already thought it probable  
on other evidence. It strikes Gieles.

- certainly the worst chance of  
having taken the initiative - I want  
some into his heavy faith.

But I am totally disappointed that he  
seems to have failed after all to  
get decent terms at Gieles -

- the value. The Gieles report from  
Prague charges them with  
being as bad as the Godesberg  
terms. Whether this is true or  
not remains to be seen.

. But Chamberlain's statement

3.

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TEL. 41094.

ment that he had brought back "Peace  
with Honor" claims him as  
almost sole.

Of course it may have been that  
this was the only way it presented  
a European war as David White  
had the madman's advantage in  
his little.

I think that even the liberals  
here. (Of whom I am one)  
felt it was difficult to face  
right a great man to a real  
self determination for the better  
Deutsch, when we remember  
what caused the last one.  
Even so good an idealist liberal  
as Gilbert Murray thinks that  
a ten year war, though we had  
won it would have been too great  
a price to pay. But it is worth  
to think of that foul tale  
of Nazism & imperialism down to  
the Black Sea. & of the way it  
free white boys down before it.

of the strengthening of British position in Europe  
of the widening of the heading of  
French alliance with Russia with all  
that that may imply of our being  
drawn into the vortex. ~~and~~ of  
of the scrapping of the League of  
Nations. I do not doubt of the  
factors of the League of Nations  
the League principle. And as  
Russia enters down Nazism or  
Fascism may gradually die down  
and - and alone all - God  
knows. But I foresee a dark  
future! May it be the means  
of stirring up & having our people  
of turning the sword upon  
God - we shall all have to  
dig deep for our sins in their  
wells. I must stop or it is  
past me on Sunday morning  
& I have a certain new address  
is a lady's club tomorrow &  
have had an address in Kenilworth  
today & had me in Windsor  
yesterday!  
Kindest regards to Mrs. Allen &  
I am affectionately  
A. L. Allen.

Cairns, D. S.



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Gov.  
Thomson

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EDINBURGH, 9.  
TEL. 41994.

Nov. 27/39.

My dear Spec.

This is a very belated letter to  
thank you for your address on "What the  
Church may expect of its schools & colleges".  
It gave me the keenest pleasure & surprise.  
- meant to read it. I think that in  
short compass it is one of the best  
things I have seen. You have a  
special gift. I think of writing these  
shorter pieces. The brochure on the  
report "Rethinking Theology" was another  
instance of the same kind. You  
would have made a fine barrister  
had you not given yourself to  
greater work. The background  
of American Education as to  
come out in the address

shown. I think that the Church has a  
bigger gap of the higher Education in  
America than perhaps it has here  
we have nothing corresponding to  
our many Church Colleges &  
denominational Universities, except  
indeed our Divinity Colleges &  
Faculties. Of course, in a way  
the Government's Public Schools  
are C. I. institutions, & no  
doubt it has a big influence still  
in the older minorities. However  
it would take a much better  
educationalist than myself to  
compare the 2 systems.  
I incline to think that  
the Church has taken together  
a greater hold upon the  
people of the U.S.A. than the  
Church in Great Britain

2

13 MAYFIELD TERRACE,

EDINBURGH, 9.

TEL. 41994.

have our own people. I wonder if you  
have reached any comparative  
conclusion on that point.  
Though the first shock of the Czechs -  
& Slovaks has not been passed  
we are still suffering from its  
depressing effects & this has  
been reinforced by the Anti  
Semitic inquiries. How far back  
the world seems to have drifted  
since the first days of our civil-  
-ship & how since 1919 when  
there was such idealism in the  
world to create the League. Now  
I see people look out into a  
darker world. I shall send  
you when I get it printed a copy  
of an address I have been  
writing on the Aberdeen College

Historical Society. The general basis is that  
the Weltanschauung of the century  
liberation of the 19<sup>th</sup> Century &  
the Moslem & Nazi-Fascist ideology  
are all bankrupt. & that, however,  
there is no hope for the world politically  
there is a new & deeper version of the  
first based not on faith in man  
but primarily in God.

I almost feel I would write a  
book on it! But I want to  
write an article on the truth  
in the forensic thing & the  
attribution which says man-  
-dishes the orthodox & he  
sniffed at by the humanitarians.  
The central idea of it is  
that the Cross for better  
than any last judgment  
renewally regarded gets  
done & realized, & is  
more than a mere spiritual

3

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EDINBURGH, 9.

TEL. 41991.

so it, divine love disclosing the  
 real nature of sin by the Cross,  
 & being in love disclosed to its  
 depths by the sin which brought  
 Christ there. In other words  
 to put it formulaically the  
 Cross is man's worst deed  
 & God's best, & you cannot have  
 one without the other - Death  
 comes into it as revealing  
 the moral government of  
 God, not the vicarious love.  
 I think I should call it  
 the Monument as revelation.  
 The interesting idea is that  
 all finally, premises included  
 is meant to bring home to  
 the offender & to the community  
 the real character of his  
 offence - something like

P. H. Green's idea.

In a previous letter I told you I think  
that I believed that the unpopularity  
of the War Cabinet was that France  
cracked first. That has been  
confirmed since I first heard it,  
by information that came to me  
through a Government official  
high up in the legal profession.  
Now I find it very difficult to  
believe misinformed.

What made France crack? I think  
it was a growing sense of the  
mistrustfulness of Russia.

Under the figures given in Russian  
newspapers we are misled by  
"false" and "high" figures  
which are appalling

Here are the figures given in letters to  
2 of our leading newspapers in 18 months  
the number of ~~executed~~  
25000 suspects. out of 5  
3 out of 6 district commands.  
10 out of 13 Army Commands

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57 mt of 85 Corps Commanders  
110 mt of 183 Divisional Com-  
- manders. I do not know Russian  
& cannot check this. But the  
letter is signed, & the essential  
facts so far as I have seen have  
not been contradicted.

✓ Can well believe that the French  
Command told their Government  
that the Russian army could not  
be counted upon.

Further. France is finding in a  
precarious economic position  
& the Russian Committee seems  
to have been making trouble  
again in France.

Don't suppose I like Mr. Gust  
Clemens. I don't think  
he is of the size or quality of

an emergency like this at all, I would not  
at all sure that it at once he would  
not give way all day, the time.

- It is nothing short of a calamity that  
he was able to rest Eden. - that  
labor. Would he so weak in  
leadership & so trivially un-  
-minded. - But I think he is

trying to make the best of a  
ridiculous difficult situation,  
which again is partly due to his  
grand Delusion of his theories.  
Meanwhile I must expect

you. we have a respite.  
But this is no real <sup>political</sup> ~~hope~~ <sup>hope</sup> ~~so~~ -  
-cept in a restricted sense.

well. I have said enough,  
with warmest regards to you  
all. Affectionately  
D. V. Cairns

D. V. Cairns



Cairns, D.S.

TELEPHONE 3343.

W

TRINITY MANSE,

MOUNT HOPE,

BRIDGE OF ALLAN.

Mont 10/39.

My dear Mrs.

It was a fine pleasure to get  
your letter & the address of the Louisville  
people. I always feel irritated by  
your address. Your grip is always  
large & firm, the argument reaches,  
and you really believe! "Hail, this"  
I don't like in the Collyer one  
but example of this. Your re-  
-tirement seems to be my own the  
Officers of the Court, and the  
difference just that you are now,  
as a friend of mine, & his  
retirement. That he can not pick  
a choice between this!

Cairns, D.S.

TELEPHONE 3343.

Q<sup>11</sup>

TRINITY MANSE.

MOUNT HOPE,

BRIDGE OF ALLAN.

Mont 10/39.

My dear Theo.

It was a fine pleasure to get  
your letter in the address book of Louisville  
people. I always feel irritated by  
your address. Your grip is always  
large & firm, the argument reaches,  
and you really believe! "Hail, this"  
is not & this in the colleges are  
both examples of this. Your re-  
-tirement seems to be my own the  
officer of the Court, and the  
difference just that you are now,  
as a kind of reminder of his  
retirement. That he can not pick  
a diore between this!

I am at Prigo & Allen for a few days with  
my son, on his Sacrament Sunday.  
He has a small congregation here some  
230 members, and is doing good work  
in it, & writing occasional historical  
articles. My daughter, as I think I told  
you is working on "Mind Relief".

She means to have a glowing line run  
upon the famous "Case" with striking  
evidence denouncing it from the south.

Barnston is about 4 miles off.  
Like Flodden that battle here & here  
has been thoroughly cleaned up by  
the antiquarian Cat-Camp & Mind

(O) When you come next to Scotland  
I should like to conduct you over to  
Mind, or show you just where Robert  
Boone killed de Botum (an ancestor  
of Daniel Boone?) & Randolph's

"lost a plume from his chapel" (to George Bruce)

& where was the last fatal fling in Bross.  
- Lion ridge near Flodden, & also a part  
of the fragments of the bones of Flodden. (Some  
of the skulls being very thick!)

I am very busy drafting a report to the Assocn.

- by from a Committee appointed by the  
Assembly to consider an Ordinance from  
the Board of Trustees asking it to transfer  
the training of Ministers in "Practical  
Theology, Spiritual Direction &  
Spiritual Healing". What do you think  
of that for Scottish Presby. Education?

He has had some 15" meetings &  
the main object has been a kind

of practical theology, also maintains  
that his is a whole time M.A.  
The imminent shadow of war

has for a time lifted a bit.

Paul Britain like Empe is  
a great "classical" Smith

to ornament. I do not think it is anything  
else but - we are in for a period  
of such chaos & anarchy & madness till  
nations get eyes back to the  
League. May it be that via Dolores  
find that (kind alone can give it  
the guidance & the driving power!

It is most kind of you to offer to send  
me Macfarland's book, & if it is not  
too large & expensive I would gladly have  
it. For I respect the man & value his  
judgment. You may be interested to know  
that the people who print Braille use  
the blind, & read to them large patches  
in the Braille for a "talking book" & have  
some idea of putting it in Braille  
It seems an odd kind of device!

One more to you with your new book,  
& in all your labors have God's  
active help. Warmest wishes to  
Mrs. Allen.

Affectionately  
Saml. Carson

airns, D.S

May 11/39.

13 MAYFIELD TERRACE  
EDINBURGH, 9  
TEL. 41994.

My dear Mrs.

I am again your Avond. princ. for  
and the respective letters, & also for  
Dr. Macfarland's book which I have  
read with keen interest for the wonderful  
range of his reading & his mental  
vitality & balance & judgment. He sees  
some of the most striking methods in  
his side in History. I agree with  
my friend Donald Baillie  
that at present as we are not keeping  
our end up in Scotland in day-  
-matters, & standing up in this  
particular type of what might  
be called encyclopaedic or general  
History.

Dr. Macfarland with all his  
kind & sympathetic vision has

mixed up David myself a bit &  
David is neither a philosopher nor a D.D!  
But in so vast a field that is a mere  
note in the twilight.

Have pressed to him as he goes what is  
his "second element"! I do like  
that phrase.

McBuber is in full flood with his  
eyes & is getting an excellent  
drawing & answers & draws it.

I have been studying him & in the  
intervals reading all his books. I had  
just read one on (something) there before.  
I have been very much interested &  
stimulated by the experience but  
have not, as yet, reached any final  
estimate, beyond a very genuine  
appreciation of him as a reflecting  
& original thinker & my mind rarely  
concludes my study & with  
difficult.

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EDINBURGH, 9.  
TEL. 41994.

He has always seemed a good man & much  
since his first book, written 12 years  
ago on Religion & Civilization, & Butler  
who has a great admiration for  
him says that he has come much  
more to the right, as has John  
Ainslie! Ainslie is thoroughly  
enjoyed making use of "heretical  
Theology". His impression of the modern  
specimens of civilization is certainly  
very bitter, but ~~with~~ the impression  
he gives <sup>of the vitality</sup> of the American people  
does not seem to me to tally with  
mine. He is dominated  
by the sociological side of Civilization  
that he that he gives little  
attention <sup>relatively</sup> as yet to the individual  
side. But if from a good  
cause the failure of man

he goes on, as he seems to be doing, as he says  
- in the case of the Grass, God, he would be  
the rule force in American & British  
religion.

We are in a dangerous cell in the international  
storm, though it may head out again  
at any moment with danger as  
the storm centre.

There is in the country a great deal of  
suppressed dislike of our Govern-  
-ment, which if our Labour leader-  
-ship were less meagre would explode.  
No one knows what is happening  
in Hitler's mind, & as what may  
happen now that he knows he is  
definitely "up against it."

One knows what Binjamin would  
have done, but who can tell  
what this nervous girl is getting up to  
plain friend who in his eyes  
will do?

Kindest greetings, a many thanks  
Ever by command, G. H. S. P. S.  
and affectionately  
G. H. S. P. S.



Cairns, D.S.

13 MAYFIELD TERRACE,  
EDINBURGH, 9.  
TEL. 41994.

JK

1

August 27/39.

My dear Fred,

I have had a letter to you begging in  
my name for a lay time, but didn't want  
to write <sup>at all</sup> until I could write a decent  
letter. I had, at the request of an  
British C.C. write an article for the  
October Herald on the Monument  
(British) for their Jubilee & Celebration  
in that month in St. Paul's & in the  
Queen's Hall (London), and that  
took me an amount of time &  
trouble quite out of proportion to  
what it should have done. And  
there have been many other dis-  
-tractions. So letter to you to  
Coffin in particular have been

held up.

As I write the issue of Peace or War hangs in the balance & by the time you get this will have been decided one way or the other, in all human probability. I have much more of vital personal interest at stake this time than last: for it bears several very relations now of combatant force & liability. And there are, also, the inevitable lesser issues.

How much one needs in these days the strong structure of the Christian faith as well as its vital principles of faith in the living God! What foolishness now. Sense <sup>the</sup> seems now the talk about unorthodox Christianity! I am not going to them by any means & means, but what we need is something, structurally, like the "Institutes".

2

13 MAYFIELD TERRACE,

EDINBURGH, 9.

TEL. 41994.

My edition contains a number of the original title plates, & shows how it spread like a prairie fire across Europe, & reached at the time as it was. Balthasar & the Oxford Group are symptoms & a great need "please God, 'persecutions' to the (Christian) Era."

As I write (in my sketch) over Cabrillo - will be studying composing their reply to Hill's dispatch. I mention this that you may date this letter. According to my private sources of information in the one case from Berlin, & in the other at present sources almost exhausted though not quite, in London. Italy will stand out - according

to the former source it was the defection of  
Italy inspired by Count Ciano to Hitler  
that brought about (a) a postponement of  
Pang & (b) advances to Moscow.

Against this is the doubt as to whether  
this was not of Hitler's <sup>inspiration</sup> decision.

Both however may be true. On the subject  
concerning the Italian defection Spacht  
is reported to have said that the  
Axis was now "Rapunzel". The  
same source of information says that  
<sup>business</sup> Hitler & for as German industrial  
& business interests are concerned is the only  
person who is willing to face war.  
Germany will go into it in deep  
depression & fight.

This morning I am sure that I have  
almost abandoned hope of a  
peaceful solution. Hitler's

Little is to be said as to the temper of the British,  
 & though we do not know what is the  
 content of his dispatch to Britain, it  
 cannot be <sup>materially</sup> different:

I am by no means a Chamberlain  
 man, but I do not think that there  
 can be any serious doubt as to the  
 answer the Cabinet will give, unless  
 Poland cracks suddenly & unexpectedly.  
 Hence the great balance <sup>is</sup> probably  
 is that by the time you get this  
 the armies will be on the march.  
 I should not expect that, to begin with,  
 there will be more than Germany,  
 Poland, France & Britain in the field.

Russia is a formidable antagonist, & of  
 course there is a measure of uncertainty  
 about Italy. Turkey is too far off to  
 count for much at present.

God indeed, with I be, of this present process mis-  
-taken & instead the nations are round the  
Conference Table, on honorable terms.

Germany will, of course, try to overwhelm  
Poland, & I do not see that the  
Russians will have any alternative but to  
go straight for the Leipzig Line. & advance  
air attacks meantime. There will us doubt  
worry us, but won't decide anything on  
the great scale.

It is a tragic prospect. Will you reap us all  
in mind in your intrusions & ask will  
that we all may get deeper into the  
Country & communion with God. &  
get access to new spring of life in him.

country

I have found deep interest & welcome  
"distraction" in John Baillie's new  
work on "The Knowledge of God".  
He & his brother Donald are my  
two great boys in an theological

field. / Baitis has come a good deal  
 more to the right than when he  
 began in New York. He has a really  
 candid mind & a believing spirit.  
 & his books good in <sup>richness</sup> intention & content.  
 Bruner & Burt have something  
 in them. (The latter especially) that appeal  
 me, a certain hardness, & in Burt's  
 case almost violence of outlook.  
 Bruner has the more temperate mind.  
 I distinguish sharply between the  
 men & this history! Both I  
 like to my mind & here my  
 pleasant memory of Bruner.  
 At the back of my history is Maurice  
 as at the back of yours is  
 Bushnell! I cannot help  
 feeling that this fundamental

conception of God is much kept <sup>more</sup> Christian.  
The two H.P.s speak more of <sup>Christ</sup> Hodge!  
How when I was a youth I used to  
loathe Hodge.

And I well remember once very long ago  
in the County house of a dear old Calvinist  
uncle here reading a sermon by Principal  
Patterson in which, following I think  
me & the Father, he spoke of  
God as a great Patient, who  
needed shadows as well as  
lights in his great white of the  
corners. Therefore for the perfect  
beauty of the whole, he had his  
"shades", which of course really meant  
decreed Evil. My very good  
Francis! An after year or  
eight in the Princeton Inn I  
lay in bed listening to the  
Worship of Patterson's farewell  
sermon. "Oo Menem" he had

frivolities



13 MAYFIELD TERRACE,  
EDINBURGH, 9.  
TEL. 41994.

up through the floor lay now a again.  
 Long. How can you say such things  
 about the ultimate reality & the  
 more or very jolly articles?  
 I can imagine it of the last  
 domestic <sup>unpleasant</sup> ~~unpleasant~~ But Bull  
 and Paton utterly repudiate that  
 way out.

It is an axiom of my faith that  
 God is not only mightier than the  
 greatest that we can think, but  
 also better than the best we  
 can value. Now Bushnell or  
 Morris stood for that. What  
 the Dialecticians have done is  
 to reduce the faith in God's  
 transcendence & mercy  
 But with it has gone some <sup>sovereignty</sup>

that it was utterly reacting as  
regards the moral elements in the  
conception of God.

That is my fundamental  
quarrel with him.

The one hope for the world today,  
which has had its apparent  
defeating conception of man

definitely sketched is in the  
conception of some God, things

about we may think <sup>and new</sup>  
faith <sup>reborn</sup> <sup>concepts</sup> that lost hope  
in the future without which

humanity must degenerate  
<sup>concept</sup> & corrupt.

I have been  
re-reading Wordsworth's "Prelude"  
with ever increasing profit. What  
an odd blend it is of inspiration  
& fanaticism. But it is a real  
human classic. It has the power

four

6

13 MAYFIELD TERRACE,  
EDINBURGH, 9.  
TEL. 41904.

to come back again & again.

I am sending you with this, ~~also~~  
Mrs. Speer, a copy of an "Biological"  
Committee's Report. I do this  
with many apologies for undue  
delay. I did not want to send it  
till I could write you a <sup>sent her</sup> decent line  
to enclose with it.

The note said, I had nothing <sup>new</sup> heard  
or stirring in it. But it says  
- has a phrase in a question  
that unless I am mistaken

will come up again & again.

The circumstances of the <sup>part</sup> fall in  
are there. The two are a  
group of <sup>young</sup> <sup>men</sup> <sup>and</sup> <sup>women</sup> <sup>ministers</sup> <sup>united</sup>  
up on <sup>the</sup> <sup>question</sup> <sup>of</sup> <sup>the</sup> <sup>Church</sup> -  
on which the <sup>Committee</sup> wished to

School

Example, as due to the total destruction of the  
Education of the Ministry Committee.

I made a short speech ~~on~~ <sup>regarding</sup> this  
I thought their ~~motion~~ <sup>motion</sup> deserved further  
consideration & this was agreed.

The Selection Committee then appointed  
an ad hoc Committee of 15 members

concerning the speculations of the  
Opposition's motions, ~~with~~ <sup>with</sup> ~~no~~ <sup>no</sup> ~~reference~~ <sup>reference</sup>  
with myself ~~participated~~ <sup>participated</sup> in as chairman.

Agreement at first demand to be made.  
Small Committee to present some idea.  
The report was to condemn itself to be of no use.  
So I had to set myself to  
get some common ground. A report  
is that resultant, <sup>resultant</sup>

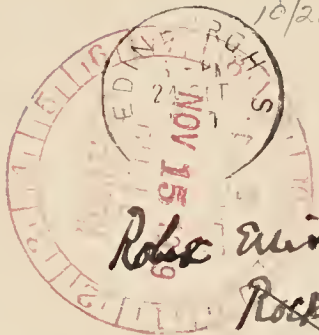
Again we had a break in the's  
Assembly with the more or less  
Executive Advisors, but outlined  
them. But as you will see are  
proposals are very moderate,  
we have set a pace the

During the Ministry Committee  
warmest greetings to you both  
affectionately W. J. P. Cassin.

P.S. I wish we had you in this side to help us  
when in last or you had to be in the same position  
with the same idea with the same idea when you are not present  
at the 8 months 7 am office.

17  
/

Cairns, D.S.  
10/21/39



Robt. Hunt New York D.D.

Rochester

Larville

Connecticut

United States

Jefferson Hall

Chapin Forge Co

57

13 MAYFIELD TERRACE,  
EDINBURGH, 9.  
TEL. 41994.

Oct <sup>21-2</sup> 18/99.

My dear Mrs.

It always warms my  
heart to hear from you & to read books  
or letters of you. It is nearly 30  
years since you & I became  
friends on the greatest of all  
causes, & how much I have to  
thank you both for since then!  
In this case I am particularly  
grateful to you for sending these  
most-interesting reports of  
the debate in your month.

without such cross lights on the whole  
question one cannot see it all  
round. I really want to do so  
and any further light that you  
can give me will be most wel-  
-come. You need not be afraid  
of my past statement of this  
case against us giving offence,  
we have all got to get to  
deeper or more thorough understanding  
of the various subversive activi-  
ties. I think I can  
really understand the <sup>Reason</sup> ~~force~~  
of our people against being  
involved as we have been in  
the Imperialist reaction.

13 MAYFIELD TERRACE,

EDINBURGH, 9.

TEL. 41904.

I sure that, behind both Pittman's  
& Borah's speeches, as the fundamental  
thing at present in the American  
mind. Correct me if I am wrong!  
Allowing for some differences, ~~there~~

it was a similar isolationism  
in the British & French mind that  
led to the abandonment of  
Czechoslovakia - the last 4 years.  
No treaty obligation, like France,  
we are liable to the  
various leagues. Several oppo-  
-tion; came in his own  
mind. By that time the



League was really not a question, &  
we started to what had always  
during the last century. (The post  
Napoleonic period) when the accepted  
British policy of isolationism.  
Mazzini vehemently protested against  
it as unworthy, but we held out  
what has made us good of it in an  
case is the contraction of the  
world, & some or later in my  
judgment it will make us good of  
it in your case. too.  
Meanwhile I don't think either of our  
countries can turn states at the other.

+ The idea of "isolation" continues to be in our modern  
policy of international relations.

But I see little hope, on the  
same plane, of peace for the

---

the American war was the explanation &  
that was to spread the road to India.

that, & my lasting friend, until we  
all get beyond it, & devise some  
 way of establishing order, in the world.  
 Of course the root of the trouble is in  
 the heart of man, & the only line for  
 that is the grace of God. The Christians  
 have always known that only Christ  
 can save the soul. It is becoming a  
 good deal plain that only the love  
 of God. But even so salvation  
 needs ethical and utilitarian  
 reformation.

Lindbergh seems to have been getting  
 a bit out of his depth. But  
 given Isolationism and the  
 as a separate principle  
 some doctrine "is the only a  
 good deal of logic. However,  
 how, in his collection?

What struck me as false in Bonatti's  
speech was the passage in which  
he said that if my men were  
really fighting for freedom in the world  
go all out for <sup>your</sup> ~~rights~~ <sup>rights</sup> ~~rights~~  
independence? would he really?

I understand that personally he is a  
sound & honest man, & I have no  
doubt that he thinks he would.  
It is his idea of himself.

(You know the story about Doyle Patterson  
& W. P. Ken's dialogue as they  
stood together contemplating a  
stripped woodcock. "That's what  
P.P." is not my idea of a wood-  
cock." "No it isn't Ken," but it's  
God's idea." Possibly you have this  
tale in an American form, but  
I give it as I got it!)

4

13 MAYFIELD TERRACE,

EDINBURGH, 9.

TEL. 41994.

But Dorak is quite wrong when he says  
that we are all in this war for  
mere "power politics" of course,  
as in all things human, the issues  
are mixed. Just as you find  
that war was a mixed question of  
strong & weak political motives (power  
politics) & a great moral issue  
which was intertwined with it.  
It is the same here. Some lay  
emphasis on one side & some on  
the other, but both are most  
certainly involved. If we go  
down in the fight down or  
back, we will have to take it  
up, too. I don't believe we  
will, but I shudder at the  
cost, not only to us, but to  
(Chamberlain is a very imperfect representation!)

Germany. Is the line the same as the former?

Germany goes down I suppose I am  
battered to guess what will follow.

I used to think that the Nazis would  
take over, but it is said that there is  
a Communist element now in the  
inner any circle. How far that  
is true I do not know. But  
what I do know is that last  
May there was discussion in the  
inner circle, which threatened Hitler's  
absolute position. That has meantime  
been squashed. But can he stand any  
big check or defeat?

Since I began this letter we have  
been had the morning news going  
a case adjourned to the afternoon.  
The city is well out topped & gets  
muddled, but is taking things quietly  
unless at least was there is little sign  
of excitement. But of course,

x A fine picture:-

"But for sinners, plagues & leprosy's fit"

13 MAYFIELD TERRACE,

EDINBURGH, 9.

TEL. 41994.

The real struggle is only beginning. As we,  
 I think, still miserably inferior in  
 the eyes of Russia & Germany is her  
 full weight, shall for a time  
 have a disastrous influence  
 both in France & in our own  
 defence. In that case there will  
 be a long war, which may  
 God forbid! Ominous I am  
 more optimistic than most about  
 "the Duration." Long wars,  
 as we know, demoralise.  
 Terrible though it may be,  
 I hope that this may be  
 the short & decisive.  
 But no one can tell.  
 I am sending you Mr. Bond's  
 Anderson's Report of the

Living scenes before the invasion of  
Poland. I am surprised to learn  
that you do not have much about  
the war, & if you care to have  
papers sent will gladly send you  
some from time to time.  
Meanwhile believe me a relief  
not to see your letter & the reports,  
but for the book. That I shall  
get into it shortly. Yours is  
certainly an extremely active  
& fruitful achievement!  
I have found historical writing  
rather difficult in these anxious  
days, & have taken to the review  
part of seeing off "Reflections"  
by David & Alison!  
Kindest regards to Mrs. Spencer  
Yours faithfully,  
D. S. Cairns.

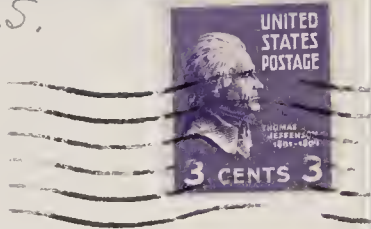
13 MAYFIELD TERRACE,  
EDINBURGH, 9.  
TEL. 41994.

P.S. By the way, I am rather  
surprised to learn that the lifting  
of the embargo would advantage  
Japan. I thought that  
Roosevelt's action, less or more  
months ago, had precluded  
that possibility.

J.S.E.



Caldwell, Mrs. R.S.



Dr. Robert E. Spear,  
Lakerville,  
Connecticut,  
Rockledge.

Return - 244 East Penn St., Bedford, Pa.

Bedford, Pa.,

Jan. 11, 1939.

My dear Dr. Speer..

In my waking hours last night, I was impelled to write to you, it seemed mainly to tell you, that, if I were to write you at length again it would be the same as I had written you in September 1937. "I am here, I can not

do otherwise", standing firm  
for God, my Heavenly Father and  
Jesus Christ my Saviour and  
the Church. I write again "I  
can not do otherwise". I  
thank God for the great Courage  
He has given me.

In His Name,

I am, most Earnestly,

Mrs. R. S. Cuddehill.

a30

EDWARD WARREN CAPEN  
FALMOUTH, MASSACHUSETTS

Aug. 21, 1938.

Dear Dr. Speer:-

For nearly a year, ever since the date when you were to retire as secretary of the Board of Foreign Missions, I have had it in mind to write you a note of gratitude for all you have meant to me. You have doubtless had hundreds of letters testifying to the value of your work as a missionary leader, but I want to tell you personally what I have told many in speaking of you. As I look back over my nearly sixty-eight years, no single individual save my own Father had greater influence in shaping my ideals and life during my young manhood and later. I think

back over the days when I first heard  
and met you at Northfield in the early  
nineties and you stand out as one of  
the outstanding personalities. When I was  
called to make the opening Christian Association  
address my senior year at Amherst. I took  
something along the line of what you had  
said at Northfield from Paul's words "all  
things as yours . . . . . and ye are Christ's  
and Christ is God's." For years your words,  
as I heard you from time to time, deeply in-  
fluenced me and I want to say in the  
simplest way "Thank you." When you spoke  
at Hartford last June, I think no one appreciated  
your words more than I did, for I was the  
only hearer there who had been present on some  
of the occasions to which you referred or  
knew some of the persons you mentioned.

You have been led to do a great  
work for the cause of the Master and  
there must be hundreds if not thousands

EDWARD WARREN CAPEN  
FALMOUTH, MASSACHUSETTS

who can say just what I have said  
about your influence upon my life.

It is a ~~cause~~<sup>cause</sup> of rejoicing on the  
part of all your friends that you are  
are still filled with vigor and are able  
to use your freedom from administrative  
duties to carry on the literary work you  
have had to postpone and to carry the  
inspiration of your words to groups  
all over the country.

May you be given many more  
years for service.

Again let me thank you for all  
you have meant and still mean to me.

Sincerely yours  
E. W. Capen.

Carter?, Russell

638 RIDGEWOOD AVENUE

ORLANDO, FLORIDA

3/9/38.

Dear Robert:-

The copy of Geo. Bowen of Bombay which you kindly sent us came yesterday morning and Mrs. Carter read aloud the first two chapters last evg. - good reading too, though I fear my thoughts were with the dear author as much as they were with Bowen. Am enclosing the one address as Mr. Gage gave it to me yesterday noon - Miss V. has her office in the Church House of the 1<sup>st</sup> Presb. Church. (not in book.)

Will get Mrs. Peabody's from Tel. Directory? Doubt if she is here - There are for sale signs on my house and I did not see her at the chain of Missions Meetings at Orlando. or



638 RIDGEWOOD AVENUE

ORLANDO, FLORIDA

have not seen by at any of the lectures  
in Winter Park of Dr. John Martin (Dental Relations)  
or Dr. Chalmers (History) which 1000 attend once  
a week -

We had a very welcome visit, afternoon  
evening, with Mr. & Mrs. Trull at Libb's camp -  
130 miles north of Orlando, but did not see  
Schall though he wrote & invited us. The  
driving still tires me as does some work  
that I have been doing here for Miss Best, Elmer  
& Miss Galt of Seam. Excesses, expensiveness, and  
decisions that are very slow.

It has been a good winter - just glorious  
this morning for example and Mrs. Carter and  
I have been out walking around Gola Lake,  
loving the sweet grass - 100 ft. stretch now 12 ft  
high and the new race bushes bursting into bloom.  
Thank you for speaking of the gardens near Mobile - we  
did not know of them. How constantly we think of you.  
Your photograph would be a very prized by Miss Vandewater. <sup>Thank you</sup>

*Cavert, Samuel McC.*

THE FEDERAL COUNCIL  
OF THE  
CHURCHES OF CHRIST IN AMERICA

OFFICE OF THE GENERAL SECRETARY  
297 FOURTH AVENUE  
NEW YORK

October 24, 1939

Dear Dr. Speer:

On checking up with Jesse Bader's office I find that the Week of Prayer topics have just gone to the printer and that you will receive proof for your final o.k. shortly.

I cannot tell you how much I am enjoying your memoir of John J. Eagen. I am finding it a great inspiration.

Cordially yours,



Samuel McCrea Cavert  
General Secretary

Dr. Robert E. Speer  
Rockledge  
Lakeville, Conn.

SMC/D

Chen, Y.G.

學 大 陵 金 京 南

UNIVERSITY OF NANKING

OFFICE OF THE PRESIDENT

CHENGTU, SZECHWAN, CHINA

20th November, 1939

Dr. R.E. Speer,  
Rockledge,  
Lakeville,  
Connecticut, U. S. A.

Dear Dr. Speer:

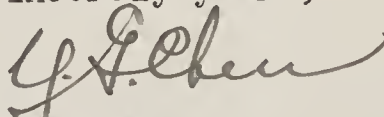
At this season of the year our thoughts turn to our friends and I wish to take this opportunity to send a word of personal greeting to you. We have appreciated your letters during these years and feel sure you know how much they have meant to all the group on the field.

We are very glad to have Dr. Ruland and Dr. Walline with us these few days and hope they will be able, through their visit to Chengtu, to gain an idea of the work we are trying to do under crowded conditions. On the whole the academic work is going along very smoothly in spite of the fact that the classrooms are very inadequate. With increased enrolments in all the institutions now sharing this campus it has become a serious problem to schedule the different classes. We are hoping a new building, in which we are sharing, will be constructed during this year and will help to solve this great need. We are always hoping this may be the last year we spend away from our own campus, but the prospects are not very hopeful for an early return to Nanking.

A few days ago we sent a letter through the New York office, to be mimeographed and forwarded to the friends of our institution. I feel sure you have received a copy and will know something of the work we are trying to do at this time. I hope you and Mrs. Speer are in good health.

With warm personal regards and greetings for the Christmas season,

Sincerely yours,



Y.G. Chen

YGC:MT P.S. - Through Dr. Ruland I am specially glad to learn that your book on Bowen is being published. Respectful regards to Mrs. Speer. Y.G.C.

Chester, S.H. & S.W.

Safety Harbor, Fla. Mar 10-38

Dear Friends;

and  
Mar 20

I was glad to see the  
enclosure in the Observer today.  
I wonder if you met my Cousin  
Mrs R. V. Taylor while in ~~the~~  
Mobile. If she has been in nor-  
mal health you wd have met  
her, for at one time she was  
the leading Christian woman  
in Mobile & wd be prominent  
in any such work as you  
were engaged in there, tho' a  
Baptist. Her husband was  
several times Mayor of Mobile  
& once a member of the Inter-  
state Commerce Commission, but  
has recently become almost

totally deaf. He is Mrs. Ches-  
ter's double first cousin, & tho'  
something of a "character" is  
one of the biggest hearted men  
I ever knew. She was not  
even a member of the church,  
but a great society leader  
instead until her oldest son,  
Adrian (whom I escorted you  
met on some of your trips to  
China) was a student at  
Yale Univ. of Pa, where was  
converted in a Y. M. C. A.  
meeting. He finally went to  
China as a missionary & was  
prominent in the development  
of the Rockefeller Medical  
center there. His brother

Richard also went to China as a medical missionary. I doubt if that experience can be paralleled, of woman not a Christian tell her two elder sons were grown first sent both those sons as foreign missionaries to China. If you have my "Memories of Four score years" handy, turn to the Chapter entitled Trouble Notes, (on our Mobile Assembly) It was she who quoted the text, "Let us ye have be troubled" at the breakfast table that caused me to quote in

response "let the words of  
my mouth be", and to  
make the speech quoted in  
that chapter, (instead of the  
belligerent one I was in-  
terested and about to make  
which would have put an  
end to my connection with  
our group work.

Well, I'm glad to see  
you are going to Massonette  
also, and I have written to  
our Miss Javie McLaughly  
suggesting that she invite  
Mrs. Spear to take part in  
our Woman's Conference at  
Monticel, & will write Mr  
Hudson to the same effect  
with refer<sup>ence</sup> to Massonette.

In that way I we hope to have  
fulfilled my long cherished  
wish to have you bring the  
Spur with you to Montrose.

Part of us still come,  
and my radium burned  
tongue, tho' I hope it is just  
a little better) is very slow  
in healing to the point when  
I can yet my shot made  
teeth out of the bureau drawers  
& keep in my mouth when  
they properly belong.

We will probably be here  
till May, when we hope our  
precious Elizabeth (Mrs MacArthur  
will bring her little flock down  
to spend the summer with us  
at Montrose. Julia also ex-  
pects to join us here the



first of June.

I believe I wrote you that she  
came & spent Christmas with  
us here & that she & I went to  
church and sang the Star  
of Bethlehem for them as  
a duet ("When gathered on  
the nightly plain") to the  
tune of Downy Down.

We both send our best  
love to you both.

D. H. & D. W. (Charles)

Chester,

Mountreat N. C. May 14.

Dear Dr Spier; <sup>John</sup>

Mrs Chertan and I arrived here yesterday, having had a safe & comfortable journey & are rejoiced to be at home once more. What we struck here however was one of our cold Spring rains, and one we were only waiting to see Mountreat once more in the Sunshine. Both are still on the invalid list, the better than when we left for Flatlost in Sept. It is not expected that Mrs C's broken bone will ever knit together, but John is trying to fit her with a brace on which we hope she will be able to walk after a fashion.

The last thing my safety  
Horn<sup>or</sup> said to me was that  
he regarded me as now past  
the danger of a malignant de-  
velopment of the one on my  
tongue. That of course is a  
wonderful relief. While I  
hope to be ready to go when  
my time comes, (I think I have  
demonstrated over & over again  
that nothing can kill me  
till it does come), I really  
never got reminded to the  
idea of going that way.

I still have to wear my  
teeth in my bureau drawer,  
but I'm hoping to get them  
back in my mouth by the  
time peaches and green corn  
come in.

I found you lovely

book, carefully put away  
with my non forwardable  
mail, & Mr Chute read me  
last night his love story  
Chapter, & I read between  
2 & 3 this Am when I ~~can~~  
not sleep the Chapter on  
~~his Chapter~~ his great  
renunciation. I see the whole  
of it is going to be a thrilling  
story. We will be  
looking forward to seeing  
you soon. So sorry Mrs  
Speer cannot come with you.  
Maybe by persuading a year  
we can get her here the next ~~time~~  
~~year~~ One of our friends from Chatterbox wrote  
very appreciative of your visit there &  
said of her "She is just as nice  
as he is".

With undying affection & all  
good wishes from both of us to both  
of you. S.H. & D.W.C.

P.S. I think Time put its  
foot in it badly & got it  
self into deserved trouble.

by composing Franco's  
Gen. Lee.

Chesters, the

Mount West, July 13. The  
Dear & Dear: Glad to have yr letter this Am, & glad you are physically able, in spite of being retired on the 70 year limit, to answer all those calls for Continued Service. Fear<sup>d</sup> the sunbake of Fla. & coming up here into these weeks of a cold mountain range has given us both a buxety, but it is bright sunshine today & we hope our Spring has come. The birds are here in force, and it is delightful to see how the Blustering and coward Jays are being whupped & chased off the feet tables by the Thrashers & our Est birds.

I know yr N. England is getting to be lovely by this time. I'm sorry to have seen so little of it in my time, for my father & mother were both N. Englanders. My father was born in Calchester in 1810. I made two visits there the winter I was at Union Sem<sup>r</sup> in N. York. He had a sister (aet 80) who was living

there, who regularly attended 3  
services every Sunday at the  
Congregational Church. My father  
was to tell us of the stone oven  
when they crossed the Sunday din-  
ner on Saturday, and the cupboard  
in the side of the wall which was  
usually full of doughnuts. My  
aunt (my father had been away 40  
years) showed me the Cook Stone  
stove & the side board which was  
still full of doughnuts! He  
husband, (Andrew Peters) was a Bap-  
tist & the Baptist pastor called to  
see me the aft. of my arrival. What  
he did not know about the South  
was a plenty. What he did know as

probably derived from reading Col  
Fackners Story of the Arkansas Trav-  
eller. He asked if what he had  
heard was true that what it  
was dangerous to go about the  
country in "the South" on acct.  
of the mult. variety of ferocious  
dogs. Feeling it would be

hopeless to try to enlighten him  
I said, "Well I have not  
had a great many dogfights  
in my travels in "the South"  
(which I think he thought was  
about the size of Connecticut),  
but as you see I have sur-  
vived them all, and am here to  
tell the story." It was this  
ignorance of each other by  
the North & the South that was  
largely responsible for the Civil  
war.

We shall be looking for-  
ward to your Com<sup>ce</sup> in July  
& I hope I may be able  
to get to the auditorium  
by that time. I have not been  
out of the house about three  
times since we got home a  
month ago. Always with love to  
you both from us both, The Chesters.



Chesters,

Safety Harbor, Fla. Nov 20<sup>th</sup> -

Dr. & Mrs Robert E. Spear, 513  
Rockledge, Laxeville, Conn.

Dear Friends:

Returning now to your much appreciated letter of Nov. 12<sup>th</sup>, after reading it together Mrs Chester as once laid it aside to be placed among her cherished permanent possessions.

And now as to our respectively approaching interview with Peter at the pearly gates, and our respective assignment of position when admitted, (whether in the gallery or under the gallery), my view of that matter was expressed by a certain Mrs Murray in speaking of the Concord Emersons. She said "her one anxiety concerning a future life was that she might go where the Emersons went. She had never known any pleasant people to be with, and to go where they went would be perfectly satisfactory to her." Any way, without

raising any question of relative merit or demerit, as affecting our ultimate position in (in the gallery or under the gallery) glory, as I look back over our more than forty years of association in a common work - (since February 1894) - and remember how harmonious and delightful our relations have been through all those years, I can think of nothing more desirable than that we might continue to work side by side in some great worthy enterprise connected with the ongoing of the Kingdom. Why not in still promoting the work of Foreign Missions until its triumphant completion, for which we worked and prayed and dreamed during those forty years, but which is still far from a full accomplishment?

As to my prospective interview with Peter, as I sometimes forecast it, it might be something like this;  
P. "Well, after a somewhat protracted journey you are here at last. And it

has been decided<sup>3</sup> to let you in on your record,  
although it is not altogether as satis-  
fying as we wish it might have been.  
You come quite short of what you  
might have accomplished in your life  
to wit with a stronger faith and a more  
complete consecration, and your assign-  
ment on that basis alone would have to  
be "under the gallery", there are other besides  
yourself that are interested in that question.  
You did try to help some struggling  
souls along the way. You did try to be  
good and kind to the missionaries who  
were under your care; and you did have  
a way of loving and being loved by  
a great many people. But many of  
these are here before you, and others  
are on the way. And our God of  
love has ordained that there should  
be the elements of Eternity in these  
earthly friendships, and is not going  
to permit those who cherish the memo-  
ry of them to long in vain for these fellow-  
ships here as they enjoyed them in the

life on earth. And as soon as it is known that you are here there will begin to be gatherings of those who have come before you, who will wish to know of all your experiences since they left you, and will have almost unbelievably wonderful things that have happened with them since they left you, some recently and some many long years ago. What lies beyond that, I feel sure, will not be separation into groups of good, better and best, but one eternal fellowship of those who have loved each other here in spite of limitations and imperfections, and whose love there will be perfect because all limitations and <sup>imperfections</sup> imperfections will have been washed away in the "blood that cleanseth from all sin."

We would both be very glad to see you both some time in that "retired" home with the beautiful name, "Rockledge", but it seems probable that the longest journey

we shall be able to take in future  
 will be back to Montreat where  
 we hope to go about April 1<sup>st</sup>,  
 and where we shall hope to see you  
 again next summer, and to have that  
 "spoon bread" breakfast together  
 which the rain prevented us from  
 having last summer. Meanwhile  
 you will no doubt be receiving  
 calls to go here and there to talk  
 about Messines, and if any of them  
 should be down this way we hope  
 you can give us a call here at  
 Sapsy Harbor which is quite ac-  
 cessible by the through R. A. L. from  
 New York.

Always affectionately,

D. H. Chester

S. H. Chester.

Chester, S. H.

423 Queen Anne Court  
San Antonio, Texas  
December 6, 1938

Dear Friend:

To whomsoever this letter comes, it comes with a message of love and greeting from its two signers and with all good wishes for Christmas and New Year's Day and all the other days that may be assigned to any of us until we reach the place where there will be no more days, nor weeks, nor months, nor years, for time shall have ceased to be.

Mrs. Chester and I reached this place on the 18th of September, after a very variegated traveling experience coming from our lovely home at Montreat, North Carolina. We reached Greenville, South Carolina, by automobile about midnight of September 17th. There we boarded a plane of the Eastern Airway coming from somewhere North and expected to go to some point south of New Orleans before making its final stop. We were to leave Greenville, South Carolina, at four o'clock on the morning of the 18th and were promised a safe landing at San Antonio about 12:30 o'clock of that day. We boarded the airplane and went comfortably to sleep, expecting to find ourselves at San Antonio a little after noon of that day. We waked up about 7:00 A.M. and found ourselves still at Greenville, comfortably asleep. On inquiry of the reasons for this change in the time of our departure, we found that we had struck the very center of the autumnal equinox, and that it had arrived on time and was in full blast at the time of our expected departure. Part of the passengers who expected to be with us on the entire journey wisely decided to postpone their flying to another day, but we had friends expecting us to dinner on that day in San Antonio and we were very anxious to reach them as soon as possible. About a dozen passengers altogether boarded the plane and made a start with us. Our ship made all the movements an airplane can possibly make, up and down, and sideways, with the result that one after another of our passengers got off, deciding to wait for another day. Before reaching Montgomery Mrs. Chester had become so plane sick that she begged to be put off and sent to the first available hotel, but fortunately she went to sleep just before reaching Montgomery and I was not good enough to wake her up so she could get off. At the various stops between Montgomery and New Orleans one or more of our passengers got off, leaving us two entirely alone when we reached New Orleans. We decided to keep on as long as the ship was making any progress and finally reached Houston, Texas, 200 miles, more or less, short of San Antonio. There we missed connections and had to complete our journey by an ignominious transfer from the airplane to a very delapidated and disreputable looking taxi

December 6, 1938

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which brought us to San Antonio about 8:00 P.M., our curiosity as to what airplane travel would be like gratified for all time to come. Now that this is all ancient history, we are both glad that we had that experience and we do not expect to take any more airplane trips this side of the New Jerusalem, where we hope that any future traveling experience it may come our way to have will be one that will not remind us of the airplane journey from Greenville, South Carolina, to San Antonio.

The attraction of San Antonio for us was that both of us were lame and needing hospital treatment and our youngest son (Major John B. Chester) is the surgeon in charge of the Orthopedic Department in the hospital at that place. We have been here now about two months, receiving his loving and efficient care, and while both of us are improving somewhat, we are still far from being sufficiently improved to take care of ourselves without help. For that reason and also because this is supposed to be a good winter climate, we are making our plans to remain here until about the first of June of next year, when we will return to our mountain home at Montreat, if nothing providential prevents.

Another one of our family, Major Martin Chester, now retired on account of disablement from arthritis, is here with his wife and daughter. Another member of our family (A.E. Chester) is an adopted Texan and now is at the head of the Production Department of the Socony Vacuum Oil Company for the states of Texas, Missouri, Illinois and Kentucky, and we are expecting to see them here on a brief visit about the middle of this month. About the first of June we are hoping to get together these fragments of our family and others from Tennessee and New Jersey and bring them all together for a general reunion at Montreat. All together, counting children and grandchildren, there are twenty-two of them, and our present plan is to celebrate the fifty-fourth anniversary of our wedding, the 15th day of next April, on the 15th day of June. All those to whom this letter comes are cordially invited to be with us and take tea with us on our lawn at 4:00 P.M. on that day.

As you will doubtless observe, this is a kind of circular letter, kindly written for me by a friend here. This method of communicating with you is adopted because my arthritic arm makes it impracticable to communicate with my friends by handwritten letters. We are confidently assured by those who have us in charge that we may look forward to being able in a few more months to resume normal methods of communicating with our friends. Almost every day when I go out and meet my friends here I am greeted

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with the statement, "You look so much better today; we are glad to see you improving so rapidly and satisfactorily." I am beginning to remind myself of the late Alexander H. Stephens of whom someone remarked, "He must have arrived at a very remarkable state of health, for every time he has been heard from for thirty years, he has been reported as rapidly improving." Anyway, it is just as well to hope for the best and to keep in good cheer in spite of all the ills and ailments that may beset us, until we reach the land where sickness and sorrow, pain and death, are felt and feared no more.

Always affectionately,



S.H. Chester



S.W. Chester





He is almost entirely helpless.  
but morning and afternoon is lifted  
to his chair and rolled out to sit  
in front of the open fire in living  
room. Though he is sometimes  
confused in mind he knows  
and enjoys his friends.

Before this very cold  
weather began in January a  
kind friend insisted on our  
moving to her steam-heated  
cottage near Black Mountain.

So we have been very comfortable  
and expect to remain here till  
April. Our daughter Julia is  
with us. We had a happy Christ-  
mas in spite of our infirmities -  
Julia's husband and son were with  
us and other members of the family for  
a few days.

As far as the records  
reach back, we have never had such  
cold weather - For a week or more

two weeks I think, the mercury  
hoovered below and around zero  
until nearly all the springs which  
fed our reservoir were frozen - this  
neighborhood has a local water system  
our pipes <sup>were</sup> frozen and no water came  
from an old well. We had rather  
a hectic time for a week but <sup>enjoyed (?)</sup>  
plenty of company as our neighbors  
were in the same deplorable condition!

Please both of you accept our loving  
greetings. Mr. C. cannot write or  
read ~~with~~ the headlines. Always Affly  
S. H. and Susan W. Clutter  
Feb. 12<sup>th</sup>

Dear Mr. Spear. - I know you will  
forgive my seeming negligence in  
failing to acknowledge your lovely  
Christmas letter. I have thought of  
you many, many times and Mr. C  
and I love you and Mrs. Spear just  
the same if we never write.

I am in the most loving attitude  
every minute of the day to this dear  
invalid of mine. The days are not  
long enough for all I have to do.

Chester, S. H. & Susan

Dr. Ft. Dan Houston

Thanksgiving Day.  
Dr. Mrs. Spear: I have been at this  
Mrs C. & I have been at this  
big army Hospital since  
Sept 20. Neither of us are yet  
able to walk across the floor  
alone. But we thank the giver  
of all good that we can be  
here together, and with noth-  
ing the matter with either of  
us above the waist line, &  
can enjoy our friends and son  
children & grand children  
and our books, & as loving  
sure as any two people having  
to make the best of the van-  
age of the years ever did  
or could have. The muscles  
of hands & are not func-  
tioning very satisfactorily. It  
is rather, to the extent that  
we have almost had to give up  
writing letters by hand. This is  
about the 4<sup>th</sup> or 5<sup>th</sup> one  
since we came here, but

Mrs C. Keeps our connection  
with the home people an-  
broken in that respect. We  
been feeling some uneasiness  
for fear some of those New Eng-  
stems of wh. we have been  
read such fearful accounts  
may have done some damage to  
lovely summer homes or wh.  
you have been bestowing so much  
care. Mrs C's sister lives at  
Kingston R.I. has her home  
almost blown away. The home  
of one of her children wh. he  
has just finished was completely  
wrecked. The forest five  
miles got to within 150 yds of our  
mountain home when the re-  
vains came & put it over &  
Gen Tenning arrived here  
yesterday & has a room near  
to ours & will be John's  
patient if anything gets the  
matter with any of his bones

while he is here, as John is  
now surgeon in Chief of all  
the bone work of this big  
army hospital. However  
I have not been a very enthu-  
siastic admirer of Gen. P.  
since I read his criticism  
of Newton Baker & Gen.  
Starr which he published  
in his memoirs, and their  
reply to it in their memoirs  
we shall probably be here  
till after Christmas & then  
go - we know not where -  
until about June 1<sup>st</sup>, then  
we hope to get back to Wash-  
ington, where we hope to  
see you again next summer <sup>in</sup>  
Mrs C. joins me in saying  
on this Thanksgiving Day,  
"We thank our God on  
every remembrance of you"

and that we are permitted  
to number you among the  
best loved of those whom  
we call by the sacred  
name of friend

Apply

St. Chester

Susan W. Chester

an address in this office & asking them to  
want it. Let me see by the  
Observer you have been pay-  
some more visits to the South  
& think we might have  
in reach? That way  
I have been quite sick with a  
flu epidemic near in here,  
I hope you can describe the  
Pardon of an age & station?

Joan, F. J.

2945 Van Ness Ave. San Francisco Calif. June 6

Dr. Robert E. Spear.

Care of Foreign Board of Foreign Missions  
156 Fifth Ave. New York City N.Y.

My dear Rob and Emma.

You may heard before this reaches you of my very sad loss in the Home going of the Dear Companion of 54 ye rs. She left us in Claremont the morning of June 24 no words can express my great loss, and I am unable as yet to make it seem at all possible. She was taken with a severe attack <sup>that</sup> Feb 26th affected her eyes and face, and suffered a great deal most of the time until the end. Her case completely baffled the doctors. About a week before the end as she complained of her teeth that appeared perfect, they were X rayed and while the teeth themselves appeared all right their foundations were very bad, they took her right to the Hospital where the same day they extracted all but 6 and she never rallied from the shock. She was a mere shadow and very frail when they took her. Their hope was that this was at the foundation of her trouble and that once removed she would be better, but it was too late. The Dear Father gave her unconsciousness the last seven days so she unfortunately knew no pain and was free from all suffering. But for the last week knew no one and did not speak at all.

I just cant as yet face living alone the r st of my life, and yet when I think of her great gain must forget my loss and remember her great joy in the marvelous experience that is now hers.

It was an unspeakable comfort and help to have four of the children with her most of the time. First Janet Joan came and was with her 5 weeks and helped a great deal in visiting with her and reading to her. For a month she could not see so I read a good deal for her and wrote her letters. Then when she had to leave Our daughter Elizabeth and Ned Richards came and are here yet about ten days before she <sup>Janet</sup> Katharine flew from Chicago and was with us for the end and the funeral, then had to go home. I never could have sorted, packed

and dismantled the home without their help. Ned has been such a very great help in attending to all the business such as the funeral, cremation etc.

We finally left Claremont last Friday and came here to the home of the dear Yornns. I can think of no one who would have been kinder and more sympathetic than they have been. No one in the world can equal these dear Americans for hospitality and kindness. Elizabeth and Ned have come to Yosemite for two days and we look for them tonight, then we leave here going to Portland, Seattle, Vancouver, ~~Seattle~~ for a few days. Then we will spend two or three days with Katharine on their farm at River Falls Wis. and then with Ned and Elizabeth go to their home near Chester Pa for a few days and then to Princeton where I had sent my things.

With Frank's family there, Howard near and Elizabeth and Ned not far away that seems the most logical place to live. I have some good friends there as well and shall find much to love. It seems as if I had little to live for now, but I will remember the dear children, one comfort is that we will live a little longer than we would be for long, and Rob, the dear boy, will be near to me all the time, so that I can console with him and feel that he also loves and comforts me. Mar

What a wonderful world it was times here it for his promise, Lo I am with you always, and into the rest of the world!

Your friend and comrade with his group the 37th of June to be back the middle of Sep. I hope you have had a very pleasant summer dear Rob and Edna. I know I have your sympathy and prayers in this very great ordeal I am passing through, there is a lump in my throat all the time, but I must bear up for the sake of others and hope the discipline and suffering may bring me new spiritual experiences.

With the deepest possible affection for you both.

The Yornns all join in warmest love.

*H. G. Boon*



Coan, Fred

24 Bank Street, Princeton N.J. Nov 1-1939

My very dear Rob.

It seems a very long time since I have heard from you, but you are too dear a friend to ever be out of my thoughts long.

I am going in this morning to attend the Missionary meeting that is held the first<sup>r</sup> Wed, of every month. Last week made a mistake and went in for nothing.

I am much hoping I can see you there as there is some thing of great importance I am anxious to talk over with you. That is in regard to a pension for Dr. Isaac Malik Yonan I need not introduce him. One of the ablest, most consecrated, and useful men in the Assyrian Nation. He applied for a pension some time ago and was ruled out because he had worked for a time on the Near East Relief where he raised a great deal of money. I did not know before this that a man was penalized for working for the N. E. R. They borrowed me from the Board for 4 years when Urumia was closed, and I talked all over the country and up into Canada and New Brunswick and Nova Scotia.

Can you not help me in securing a pension for this most deserving man that I know of? He deserves it for many long years of splendid service, He is getting old is not in good health and it would be a most gracious and just thing it seems to me to put him on the pension list while he lives. When his boys had work they help support him, but they are now at least the main one, out of work, so he gets nothing there. He occasionally picks up some thing in supplying for the churches but for months has had only two calls.

If you would open the way and give me a letter and introduce me to the head of the Pension Board who I understand is in Philadelphia, I would gladly make a trip there and present and plead his case. Any thing would be a very great help ~~at this time~~ <sup>now</sup> and I don't think he will live long. How I wish I could talk it over with you and of course if you attend the meeting today that will be much better. I hope Emma and you are well. I have been pretty well, but O the terrible loneliness dear Rob. I never realized how much I depended on Ida and what a help she was to me before. But I rejoice for her sake and could not ask to have her back in this poor wrecked world.

The other night God gave me a great vision. He took me to heaven and showed its marvelous glory and beauty, I was overcome with all and had never dreamed it could be such a place. I also got an impression of the Majesty, Holiness, and Love of God I never had before. I felt like Paul when he said I heard things it is not lawful for a man to ~~put~~ utter. I saw Ida so handsome in the new body and radiantly happy. The vision was a great comfort to me. With deepest affection and hoping you will do all you can for me in this worthy case

Fred Coan

Coan, Fred

Rob

24 Bank St. Princeton N.J. Nov.10-39

My very dear Rob.

Your kind reply to mine in reference to a pension for Dr. Yonan has come and I appreciate more than I can tell you your interest and any thing you can do for that most worthy man. He has been a great power for good all his life out in Persia as well as here He is growing old and not very well. He has been sick a good deal this year.

The family were well off before the war but lost their home and all their belongings not a thing left. He gets very little by an occasional supply for a church.

I hope you are having a successful tour and shall pray for you. I am quite well with the exception of one trouble that may take me off some day. I am ready and would be so glad to go and leave this poor wrecked world. Think of nearly one billion men at war at this time!

But there are few things I would love to finish before I do go. Ever and ever so much love to you my dear Rob. O how I love you and the family.

Love to Emma and all the rest.

While the loneliness can never cease, as time goes on I realize more and more God's mercy and love to take the dear companion just when He did. What could we do at such times, were it not for the certain knowledge that we have an ALL WISE, LOVING FATHER, who knows infinitely better than we do what is best, and even though it may seem a great trial at the time gives the Grace and Strength to bear it cheerfully. I don't think any of our loved ones who have gone ahead would be happy to see us grieving too much over our loss.

I want here to tell you again dear Rob and Emma. how very deeply I have always shared with you in that great trial you were called on to endure when the dear son was so cruelly taken from you. Your marvelous patience and spirit of submission have been a very great lesson to me. But again I must close as I am not myself today, but hope to be allright very soon.

My doctor says there is only one medicine for me, THAT I MUST NOT WORK SO HARD,

With an affection that can never cease for you all

I am sending this to your regular address,

Fred Coan

P.S. Dear Rob., Please give me clearly the NAME and Address of the man I am to see in Philadelphia so I can find him when I go. Had I better write in advance and make an appointment? I send addressed envelope and will be much obliged for the same.

You see I am not up on these Boards and the names of their Presidents as you are

Coan, Fred

24 Bank Street  
Princeton, New Jersey  
November 25, 1959

My very dear Rob::

Just after writing you I found the address of Dr. Dickson, and am soory to have troubled you for nothing. I shall follow your advice and get in touch with him before going so as to find him in. You state that your meetings were closing and you expected to go on to Lynchburg and other places. I hope the Lord is greatly blessing your meetings as I am sure he is.

My book goes very slowly, and I now have this plan. As my main purpose was to get it into the Presbyterian Church and especially Sunday School, I am writing a letter to some two hundred of our Presbyterian Pastors whom I have met, making them an offer of the book as a gift, if they can sell three copies. They should certainly get one for the Sunday School and one for the Church, and in their whole congregation should have no trouble to find the thrid person. This would then put the book just where I want it to go, and should also enable me to get rid of the some four hundred copies I have.

I am very happy that you and Emma are so pleased with the book, and shall take the liberty of telling others the same. As an example of the above, Mr. Thompson in Hudson, New York took a copy himself and had no trouble in disposing of two others. He however paid for his book as I had not then made this offer. As you are moving from place to place I am sending this to your permanent address. Let me thank you again for your kind words. I need not again tell you how dear you and Emma are to me and are often remembered in my prayers.

With deepest affection,

Fred

1103 MARY STREET  
ELIZABETH, N. J.Jan 27<sup>th</sup> 1938

My dear Robert:

May I unburden my heart to you without imposing upon you - and, as I do so, may I ask that you should not feel called upon to answer this - But only <sup>to</sup> put the facts, for what they are worth, in your mind for such action as may seem to you wise.

I am somewhat disturbed by what I feel is the conviction of Dr. Erdman - that Dr. Foulkes should now be identified with the official staff of our Board - Possibly feeling that it might not be wise just now to make Dr. Foulkes the General Secretary of our Board, he earnestly & at length urged upon our Home Base Committee that Dr. Foulkes should be made the promotional Secretary of the Board to carry forward - what such a Secretary should carry forward throughout the Country - To which the entire Committee replied at once that, if this position should be given to him, it

would not be long before he would be  
General Secretary. Undoubtedly Dr Foulkes  
has prominent gifts in this direction, but  
would such a step, as is here proposed,  
be wise - We have just called to the Board  
Four new staff workers - Sebr, Dods,  
Young & Moon and are to call, probably,  
two more. Feeling, because of your  
departure, that it was up to them to  
carry on - they are meeting at Pough-  
keepsie & elsewhere to think - pray and  
plan over this work. My hope is that,  
as they thus go forward - the dominant  
leader from among them may emerge  
who will <sup>or may</sup> become the General Secretary,  
if such a leader seems to be necessary.  
But to put one like Dr Foulkes over them  
just now might imperil the success of  
the whole plan - Especially when to  
obtain Dr Foulkes - who now is re-  
ceiving a stipend of \$13000. - would  
necessitate a larger salary than would  
be wise either for the Board or for the

piece of the staff -

Therefore I am impressed with the conviction that, of all men in the Church, Do Finkes is the one best fitted to succeed Do Mugga - He will not be 61 until June 23<sup>rd</sup> 1938 - Elected at the coming General Assembly for the appointed period of 5 years he could serve two terms before reaching 70. Which would possibly be as long as it would be wise for such an officer to serve.

The Presbyterian in a recent issue spoke of Finkes as one preeminently fitted to be the State Clerk. Would that it might come to pass.

I might write much more. But have already said more perhaps than I should.

with ever increasing ad mischiefs  
and love to you & pass

Sincerely,

Chas. B. Cobb

HORACE C. COLEMAN, JR.  
1326 DEKALB STREET  
NORRISTOWN, PA.

April 23, 1939.

Dear Dr. Speer,

Mother and I want to thank you very much for sending us the pictures! Some of them we did not have, and two of them especially caught Mother's fancy.

It was just about a year ago that you and Mrs. Speer were with us here in Norristown. We certainly enjoyed your visit then, and we only wish you were here now.

Which leads me to say that we are planning to open Camp again this summer along the same lines we did last summer, the season being from July 25 - Sept. 4, and it



would be an exceedingly great pleasure to our family if you and Mrs. Speer could be our guests at Camp for as long a period as possible, even if only for a week or week-end. I realize that you are very busy, but it might be well worth while to try to plan to set aside some portion of your busy time for a visit to Camp.

And while on the subject of Camp, let me conclude by thanking Mrs. Speer for recommending Mrs. Eagan to us. I have written to her, but have not received any reply as yet.

Affectionately yours,  
Hig.

Currie, Thomas W.

C O P Y.

100 W. 27th St.,  
Austin, Texas.  
January 21, 1938.

Dear Brother:

There has been a very remarkable discovery in recent years. This discovery, I think, will be of interest to ministers particularly. I refer to an Aramaic Hymn Book. Doctors Harris and Mingana of England, and a group of European scholars --among them the late Doctor Harnack -- have definitely decided that the date of this Hymnal is about 75 A. D. These hymns have great beauty; but more than that, they have great apologetic and theological value. We have in these hymns the Nicean Theology long before Nicea.

I am writing this letter to ask if you will be willing to cooperate with some four or five hundred ministers in helping to forward the publication of this hymnal in English. The work will have to be translated for the first time here in the United States. Its theology will also have to be edited. We have reason to believe that it can be done so that the volume can be sold for \$2.50. This letter is being sent out with the enclosed postal card asking if you will be willing to cooperate in the publication of this Aramaic Hymnal in English, having with it the accompanying notes touching its theology. If you will be good enough to help in this enterprise which I think will be a blessing to you, as well as to the Church as a whole, please sign the enclosed card and mail it to this office.

With good wishes, I am

Sincerely yours,

Thos. W. Currie.

Currie, Thos. W.

The Austin  
Presbyterian Theological Seminary  
AUSTIN, TEXAS

August 7, 1939.

Dr. Robert E. Speer,  
Rockledge,  
Lakeville, Conn.

Dear Dr. Speer:

Your card dated August 2nd came to my attention this morning. I am so much obliged to you for writing me. It was a real disappointment that I could not be in Kerrville at the time of your visit.

The hymn book to which you make reference was to have been published by my friend, Dr. Michael Mar Yosip, pastor of our Church at Temple, Texas. I think he still has it in hand in connection with his pastorate. His father was a bishop in the Nestorian Church in Persia, and it is through that connection that he is especially interested in publishing this hymn book. He is on his vacation now, and when he returns, I will bring your question to his attention.

Sincerely yours,

*Thos. W. Currie*

TWC/K

Curtis, Grace Pierson

Feb 18, '38

My dear Dr. Speer,

Uncle Delavan showed me

your kind note. We all appreciate your life-long friendship for our entire family and your affectionate remembrance and prayers for us at this time of multiplied sorrows.

It seems as though God means Uncle Delavan and me to be together. What a foster-father he has always been to me, what a comfort, joy and strength he is to me. Our Father alone knows. And how could

I do more for the cause of World-wide Missions than by strengthening his hands and heart?

I dare not dwell upon the  
great emptiness of her life which  
he so victoriously accepts, but  
only of Christ's wondrous grace  
which we may all appropriate  
daily.

I wish you could stop over  
here some time on your travels.  
It would do dear Uncle DeLavan  
a world of good.

Very sincerely yours,

Grace Tieron Curtis

Upper Montclair, N.J.  
February 14, 1938

Dear Friend:

At last dear Father is in Heaven where his heart has been ever since Mother went Home last summer. He suffered a good deal during the autumn from anemia and arthritis. He bore up cheerily until after the Christmas holidays during which, at one time or another, all of us children were with him. We had a happy Christmas week-end here at Uncle Delavan's, with a beautiful tree and stockings hung on the chimney mantle. When his Christmas responsibilities were over in his Church, Gordon brought his lively family to spend a couple of days with us, and on December 28th, the eve of Father's golden wedding day, Ralph joined us. Dear Father, always full of praise, read us the message for the day from his Keswick calendar. "There failed not ought of any good promise which the Lord had spoken...; all came to pass;" The comment was: "Such will be the summary of our lives, as we review from the land of the sunset....Delays are not denials, and it is better to let the fruit ripen before you pluck it." God knew how fast Father's life was ripening. In him patience had almost finished her perfect work.

He had kept going by sheer pluck and faithfulness; making himself rise early each morning that he might not miss family prayers; persisting in attendance at church even when almost overcome with faintness. But his strength was spent and throughout January he grew rapidly weaker.

No one could have been more faithful and tender than the nurse who came to help us care for him. We thanked God, too, that Father suffered no pain, nor even extreme exhaustion.

He was so glad to see Pierson and Win, Ralph and Gordon, his brother Seymour and sister Fanniebelle, who came out to see him; and he enjoyed the reminiscences of happy days in Japan with Dr. George Pierson who came several times from Philadelphia. As he grew weaker, when nothing else caught his attention, he would still respond to affection, to prayer or a Bible verse or to any reference to Christ. He would join in songs of praise even when most weak.

1

He was very sweet and gentle, so tenderly considerate, so peaceful and so very patient that it was a benediction to be with him. And every once in a while he would say something so cute that we all had a good laugh and our hearts were made lighter.

I think he was always childlike in heart, and in his weakness he grew daily more childlike. So that as we watched him quietly slipping away from us during the last few days I just felt that our Father was carrying him away Home, like a tired child. On Sunday, February 6th he fell asleep very peacefully.

On Wednesday afternoon about forty of us who love him were met in the chapel of Greenwood Cemetery - Pierson and Win, Ralph and Dot, Gordon and Dorothy, Uncle Seymour, Aunt Lou and Aunt Fanniebelle, Uncle Delavan and Uncle Mac, the Doskers whom Father had married at our home in Japan, several from the Westfield Church which used to support him and other faithful friends (Aunt Laura was in Beckley). The service was conducted by three friends, representatives of the three countries in which he had spent his life. Gordon, accompanied by Mr. Woodman (Winifred's father) sang again, "There is no Death", as revised by our Father and Mother, and also one of Father's favorite hymns. Dr. George Pierson of Japan and Dr. Holdcroft of Korea in testimony and prayer, thanked God for his years of faithful, loving service for Christ. Mr. Norman Douty of the Hephzibah Conference, who conducted the service, used the text, "For to me to live is Christ and to die is gain", to show how true this was of Father.

And now, thank God our hearts are no longer burdened for dear Father. To die is his infinite gain. As one who understands and loves him said: "How he who so loved to sing must be thrilling to the Hallelujah chorus before the Lamb!"

The loving messages in letters, telegrams, calls and flowers have meant a great deal. So also has this lovely home with dear Uncle Delavan, which has been a haven of refuge throughout the winter. And I believe that God who has sustained and comforted us both so wonderfully in our recent bereavements has planned that I should stay on with him for a while at least.

*Dale, Otis G.*

2889 San Pasqual Blvd.,  
PASADENA, CALIFORNIA.

January 5th. 1938.

Dr. Robt. E. Spear,  
c/o Presby'n Board of Foreign Missions,  
156 Fifth Ave.,  
New York City.

My Dear Dr. Spear:

You may remember that I had a brief conversation with you at the Pittsburgh Assembly, concerning the work of the Evangelical Union of South America, of which I was then the acting secretary for the U.S.A.

I was then under commission from the North American Office, of Toronto, to establish an American Branch of that Mission at Chicago. After eighteen months of effort the depression forced the abandonment of that enterprise.

However, while studying South America, there came to me, as I believe from the Lord, the "Plan" as set forth in the enclosed manuscript. I was in New York and had opportunity to submit it to the Rev. John Ritchie, for many years a missionary in Peru, later to the Rev. James Haldane of Brazil, and to Dr. John A. Mackay now of Princeton. These men thought well of the Plan, with varying degrees of enthusiasm.

Again, the depression and later my failure in health, prevented my further efforts in promoting the idea. I did manage to see Dr. Maitland Alexander, hoping he would catch the vision and invest some of his millions in it. But, at that time (1932) he was busy trying to save his securities from the crash. He read the Plan through in my presence and spoke with enthusiasm of some of its features. I did not see him again.

Recently I submitted the manuscript to Dr. Francis Shunk Downs, of Berkeley, Calif. He advised me to send it to you. In the light of your vast experience it may require much modification to be feasible at this time. However, I am convinced that the main ideas are sound and practical. I earnestly hope and pray that it may yet prove a real contribution to the more speedy evangelization of Latin America. If you can indorse the Plan, I hope you will be in a position to promote it.

Very sincerely,

*Otis G. Dale.*



## A MISSIONARY PROBLEM

and a

## PROPOSED SOLUTION

*By Rev. Otis G. Dale, D. D.*

### I INTRODUCTION

1. As a field for the propagation of the true Evangelical faith, there is none in all the world today that presents so great a crisis of need and so tremendous an opportunity as that portion of the Western Hemisphere known as Latin America.
2. There is no part of the world that stands in such intimate and vital relationship to the United States, economically, socially, and spiritually. Because of the stupendous value of the still undeveloped natural resources in these southern republics, and the remarkable advancement achieved since the World War, the civilization north of the Rio Grande is bound increasingly to feel the impact of this wholly different Latin civilization south of us.
3. The great and essential differences between these two portions of the New World are due, as is well understood amongst us, to the differing brands of Christianity that were introduced in the early, developing, and formative periods of the two sections. Of late, with the increase of enlightenment, this fundamental fact of difference has come to be understood by leaders in education and politics in Latin America and has quite altered their attitude toward Protestant Christianity and toward evangelical work in their midst. This, together with the heart hunger of the multitudes who have long looked for bread and have been given only a stone, constitutes an unprecedented challenge to the evangelical forces of the United States and Canada.
4. Until recently, this portion of the world has suffered the most astonishing and serious neglect on the part of the evangelical forces of Christendom - a neglect that lies nearest the door-step of their neighbors on the North. While we have been sending missionaries to the Far East and to the isles of the distant seas for more than a hundred years, as late as 1910, when the great World Conference on Missions was gathered in Edinburgh, South America was excluded from consideration on the grounds taken by some that it was not properly a mission country. Since that time, and in a measure because of the interest and agitation that grew out of that mistaken idea, there has been a marked increase in the number of evangelical agencies at work and of missionaries sent to these regions.

### II THE PROBLEM STATED

As a result of this new interest, there are at present 65 American and 11 British evangelical agencies operating in Latin America. It would seem enough for the task. However, it is not so with present policies and methods in operation.

Missionary effort has been largely confined to the coastal regions. The great interiors are scarcely being touched. In 1925 there were 1,736 foreign missionaries and 2,004 full time native workers in South America, and still only about three-tenths of one per cent of the population of that vast continent are within even a remote touch of an Evangelical agency. In the interior region, lying from one to two hundred miles from the coast and on inward toward the center, there is "the largest geographical expanse of unworked territory to be found on the face of the earth" (report of the Montevideo Congress on Christian Work in South America). Within this vast area of 5,911,500 square miles there are but eighty-four Evangelical centers. Deducting the local populations about these centers, by careful and very conservative estimate, there remain 25,680,000 people absolutely unreached, this in South America alone.

A great variety of missionary policies prevails. Many of the 76 agencies are doing no evangelistic work, ~~Many are~~ confining their efforts to educational and social work, and some are trying to "reach a common understanding" with the debased Romanism that has been the curse of Latin America from its first introduction to the present hour. Even much of the evangelistic work being done is sporadic and superficial.

At the home base the problem takes a distressing form: Sixty-five different agencies making their separate appeals in behalf of a missionary field that is, in all natural characteristics and language, more of a unit than any other like area on earth; missionary secretaries and missionaries on furlough going up and down the land, scattering their efforts, multiplying their appeals, increasing "overhead" expense vastly out of proportion to the funds raised; and churches and individual givers deceived into thinking they are giving much for Latin America because they are giving often and to many agencies.

### III THE GREAT AND URGENT NEED FOR THE MORE EFFICIENT AND SPEEDY EVANGELIZATION OF LATIN AMERICA DEMANDS:

1. A plan by which a more unified and definitely evangelical and evangelistic missionary policy and practice may be assured among the agencies operating in the field.
2. A plan for a much more equable and wide distribution of effort so as to reach the vast neglected areas.
3. A plan for a much more adequate financing of the vast enterprise, including:
  - (1) The presenting of a unified appeal throughout the home base, in behalf of this greatest of missionary units, and greatly reducing "overhead" and waste.

(2) The raising of funds to send forth and wisely use the great number of young candidates who are constantly offering themselves for Latin America, and who cannot be sent now because of inadequate contributions.

(3) Providing missionaries on the field with greater facilities and better equipment for the peculiar needs of their work.

(4) Providing literature and lectureships of a definitely evangelical character, especially adapted to the great centers of culture which are now rapidly becoming purely pagan and atheistic.

#### IV A PROPOSED SOLUTION

It is conviction of the author of the plan here presented, which came to him after much study and prayer, that it was given him by the Lord himself, and that it presents the greatest missionary opportunity of the century, - an opportunity to determine the spiritual destiny of half of the Western Hemisphere.

The plan has been submitted in outline to two missionaries who have labored in South America respectively 22 and 30 years, and they have heartily and enthusiastically endorsed the author's opinion of it.

The basic idea of the Plan is that of a Missionary Foundation, organized and operated in a manner similar to the great American Foundations which operate in the field of philanthropy, education, science, etc. Of these, there are 122 in the United States, with a total known capital of \$853,450,114. Fifty-two of these have capital in excess of one million dollars each. The total grants distributed by American Foundations during 1930 amounted to \$52,476,973. Many of the causes helped are excellent, and the good done in the various fields is beyond calculation, but not a cent of this was given to preach the eternal riches of Christ for the salvation of man.

#### WHY NOT A FOUNDATION FOR EVANGELIZATION?

Is not the preaching of the Gospel to those who have never heard it the most worthy enterprise in all the world? Why, then, have Christian men of large means not given more largely to this specific object?

Two reasons: (1) Lack of vision; not sufficiently seized with the supreme importance of it. (2) Lack of a plan, or medium through which a man of large means could be assured that a large and really worthy investment in

evangelization would all be used for that purpose, without waste or without being diverted toward less worthy work.

Working

It is believed that the Foundation Plan, herein submitted, meets this situation in two essential particulars: (1) It presents a plan large and comprehensive enough to satisfy the largest vision, -- the evangelization of a continent, and more. There is no single agency in all Latin America that is in a position to assure any man that a really large investment would at once be put to work on the specific task of evangelization. (2) This plan absolutely guarantees that the entire amount shall begin almost immediately to operate on the real task throughout the vast field, and along clearly defined, specific policies determined by the founders of the foundation. Here is the plan:

THE LATIN AMERICAN FOUNDATION  
FOR EVANGELIZATION

I. PURPOSE: This Foundation is established for the purpose of hastening the evangelization of Latin America, through existing Agencies now working in the field, and by supplementary activities.

II. POLICIES: It is the desire of the Foundation to encourage and promote, for the speedy evangelization of Latin America, the adoption and use by the Agencies at work in the Field, of those fundamental policies of missionary activity which, its founders believe, are revealed in the New Testament, and which are attested by experience as those that assure the abundant blessing of God, and by which alone does there seem to be any hope of overtaking the task of evangelizing, in this or any other generation, the vast populations that are still unreached by the Gospel. In outline these policies include:

First: That all missionary activities proceed upon the assumption, according to the Scriptures, that all men are lost without a spiritual apprehension and personal acceptance of Jesus Christ as Saviour, and that it is the business of the Church and of all Christians to seek and to save the lost by obeying His command to go preach the Gospel to every creature.

Second: That the major activity of missions is the direct preaching of the Gospel to the unsaved, calling all men to repentance and offering full and free salvation by faith in Jesus Christ; using every available means of communication and transportation in order to reach out toward the last community and the last man as rapidly as possible.

Third: That, as a pioneer agency, there should be a wide and judicious distribution of the Scriptures, and of Christian literature, using colporteurs, the mails, the printing press, etc. And, where there is no written language, or where general illiteracy prevails, special efforts be made to overcome these difficulties. Also that specially adapted Christian literature be used in the cultural centers.

Fourth: That the objective of all evangelization is further evangelization, i.e., the founding and fostering, in every community and section, of an "indigenous Church",- a church that is self-supporting, self-governing, and self propagating, as the natural agency for extending the reach of the Gospel testimony; using foreign money to pay native workers, and to build churches, schools and hospitals only in very exceptional cases. In other words, proceeding on the basis of the largest possible faith in native Christians and native workers to support and carry on their own work along New Testament lines under the guidance of the Holy Spirit and the superintendence of the missionary.

Fifth: The use of medical missionaries, Christian nurses, and (foreign) teachers, where needful or advantageous, but only as agencies of evangelization, and not as means of social welfare merely; leaving it to local governments, personal initiative of nationals, and Christian communities to provide their own social welfare agencies as Christian enlightenment advances.

Sixth: That, as a general policy, all denominational distinctions, within the common Evangelical Faith, and all peculiar interpretations of the Scripture be given very slight emphasis; and that friendly cooperation and comity be diligently sought among themselves and by all the Evangelical Agencies at work for the redemption of Latin America.

III. PLAN: 1. The resources of the Foundation are divided into two funds: The Permanent Fund and the Current Capital Fund. The Permanent Fund provides a sufficient income to maintain all the general activities of the Foundation, and may not, according to the Articles of Incorporation, be diminished by grants to missionary agencies. The Current Capital Fund forms the basis of proffered assistance to missionary agencies laboring in Latin America, and may be increased at any time by contributions, large or small, with assurance given the donors that their entire gifts will be devoted to the evangelization of Latin America, through reliable and efficient agencies, in accordance with the policies of the Foundation.

2. The Foundation is prepared to assist financially, and in other ways to cooperate with the Evangelical Agencies operating in Latin America, including denominational, interdenominational, and independent agencies, on the basis of the policies outlined above.

(The Foundation will not send out missionaries of its own into the field; nor will it in any way undertake to direct, supervise, or censor the work of any Agency; nor will it hold itself in any way responsible for the activities of any Agency it may assist.)

3. When applying for assistance, each Agency will be asked to make a documentary showing as to the extent to which it has included in its policies, and has actually in operation on the field, the Policies of the Foundation. In addition, the Agency applying for assistance will be asked to submit the following:

(1) A statement of the doctrinal basis of the denomination or mission desiring assistance. (The Foundation can assist only those Agencies that are able to give assurance as to the fundamental orthodoxy of their doctrinal standards and of the missionaries which they send to the field.)

(2) A statistical statement showing the relation of overhead expense to the sums actually spent on the field. (The economy and efficiency of any agency will be a factor favoring assistance on the part of the Foundation.)

4. As means of supplementary help and cooperation with the Evangelical Agencies working in Latin America, The Foundation will maintain the following and similar agents and activities:

(1) Employ a General Director as the executive officer of the Board of Directors of the Foundation. He will administer the Home office, deal with the officials of missionary agencies, presenting their applications for grants to the Board of Directors, and have charge of the promotional work, conferences, etc., throughout the United States and Canada.

(2) Employ a Survey Secretary who will give his entire time to the survey and study of the problems of evangelization in the whole of Latin America, except such time as may be wisely given to speaking and publication work in the United States and Canada. He will visit all the mission fields, not as an official, but as a friend, to contribute the benefits of his study to all missionaries, and to assist in all movements looking toward cooperation, comity, and economy in administration. He will also report to the Foundation his observations on the character of work being done, and the progress being attained in all parts of the field.

(3) Through the cooperative activity of the General Director and the Survey Secretary, the Foundation will produce an authentic literature on the needs of Latin America, produce stereoptican and motion pictures; and will carry on lectureships, promote missionary conferences in the churches, and plan to present a unified appeal in the United States and Canada in behalf of the entire field of Latin America.

(4) In addition to the direct financial assistance granted to missionary agencies, the Foundation will cooperate with each Agency helped in supplying its workers on the field the best possible equipment in the way of travelling facilities, libraries, cameras, etc., to enable them more speedily and effectively to preach the Gospel to all the people.

(5) As a further means of evangelization of Latin America, the Foundation will undertake to promote special lectureships on Evangelical Christianity in the cultural centers of Mexico, Central and South America, with the purpose of turning the tide of thought against the atheism and secularism now so prevalent among the educated, professional and student classes.

(6) Believing that already there is a sufficient number of Evangelical Agencies working in Latin America to do the work, if adequately supported, the Foundation will encourage the uniting of existing agencies, rather than the formation of new ones.

(7) All contributions made to the Current Capital Fund of the Foundation will be apportioned to the agencies making satisfactory application in the manner indicated. All contributions which may be entrusted to the Foundation and designated for a particular agency or field, will be turned over promptly and intact to the proper agency.

(8) The assistance given by the Foundation to the various agencies working in the field will in no way relieve them from efforts to raise funds from their own constituencies for the support of their own enterprises, but will rather be in a measure contingent upon their success in doing this.



Dalenberg, N.

"He that winneth Souls is wise"

MINISTER  
REV. N. DALENBERG  
919 MISSISSIPPI AVE.

## Northside Presbyterian Church

923 MISSISSIPPI AVENUE

Chattanooga, Tennessee

PHONES  
CHURCH 6-1766  
HOME 7-1788

CLERK OF SESSION  
U. S. GARRETT  
1204 NORMAL AVE.

June 17, 1938.

My dear Dr. Speer:

Very often it has been my privilege to hear you speak of the great tasks of the kingdom of God. Last winter I was present each time you spoke at the First Presbyterian church here. Again and again we have heard people say that Dr. Speer is not losing ground at all. At the General Assembly we were again rewarded by the freshness and vitality of your message. However willing we are to concede that there are two foreign missionary saints, many of the people around us, including ourselves felt that there was also another saint before the microphone who, saint-like, would disclaim saintliness.

I just wanted to write this brief note to thank you most heartily for a message that must have given courage to every one and must have sent them back to their fields with new zest, as it did here.

Yours very truly,

*NDalenberg.*

GEORGE DRAPER DAYTON II  
HILLTOP  
WAYZATA, MINNESOTA

Ans  
Mar 22

March 18, 1938

Dear Dr. Speer

Your very friendly and sympathetic note written after Grandfather's death was most comforting. Your evident admiration and love of him was strongly reciprocated by him. He considered you the greatest mind in the Presbyterian Church and loved you for your noble Christian character. He often spoke of the Church's great loss when you reached the age of retirement.

We are checking to see where the copies of the Indian Memoirs are. I shall be glad to dispose of them (with Uncle Nelson's consent) to Drs. Boddy, Harshaw and James Speer as you suggest, when we find them.

Thank you very sincerely for your letter. It helps a lot to know

that friends are thinking of us.

Kindest regards,

George D. Dayton II

(W)

**THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA**

156 FIFTH AVENUE  
NEW YORK

MEDICAL DEPARTMENT  
E. M. DODD, M. D.

November 14, 1938

Dr. Robert E. Speer  
"Rockledge"  
Lakeville, Conn.

Dear Dr. Speer:

I don't know whether we are in danger of writing you too many or too few letters from "156". Anyway a train ride to a medical gathering in Philadelphia gives me a chance to write some impressions of our status and progress here this fall.

(#)  
↓

On the whole, I think we have made a good start on the year. The staff retreat at Briarcliff, with the memories and inspiration of Lakeville, struck a fine note. I think it was very worthwhile in getting us teamed up and in its constructive thinking. There was some fear of certain frictions. But these did not develop. Thanks largely to the preliminary work of the Planning Committee, some things were ironed out and dropped into the back-ground. At the retreat a year ago, some sore spots gave rise to heated discussion at one session in particular. But there was none of that this year. There was fine harmony.

Morgan Noyes, whom Charlie Leber secured for our daily devotionals, was very helpful. And we were glad to have him brought into the picture. Splendid though he is, and friendly to the foreign missions cause, he does not know a great deal about it; and Rose and I have felt all along that he was one of the younger ministers who has been harmed by the Layman's Inquiry.

Ralph Hutchison gave one very stimulating presentation on the student situation, as it bears on our recruiting, and another on the church, which wasn't so well balanced and evoked some vigorous reaction.

All together we came away with a real lift for our job.

As you know, the move into the new offices was made over that week-end. So we also came away from Briarcliff in keen anticipation of the new quarters. They have fulfilled this anticipation. We are still delighted with them. Clarence Steele deserves high credit. The one fly in the ointment has been the ventilation of some offices, which were very stuffy at the beginning; and the problem is still not fully worked out, though better. Mr. Greeson, who has been fine, and the engineers are working at it persistently. The related arrangement of the offices is excellent. The Medical and Personnel Offices, for example, work to greatly increased advantage by being side by side. My office is a delight. It makes me feel like working harder and more efficiently.

I think we all have this feeling of lift to our morale. Certainly the final test of whether the move was worthwhile is the spirit within and the work done. I really believe that the efficient plan of the offices is helping in working out the collegiate team work, which is so vital here at this juncture.

I don't know what you hear of the reaction of the church to these offices. But, as far as I can make out, it is mostly favorable, especially

when the reasons and the financing of the move are understood.

The very jolly clerical staff dinner, a couple of weeks ago, was another happy occasion in bringing us all together. A good spirit prevails.

We are, of course, handicapped on the executive staff this winter by having so many people away. (George Scott is going to Madras after some medical uncertainty.) But I suppose that we never had together in the offices quite such an aggregation of leading talent from the field as we have now. Without counting Leroy Dodds, we have four mission or council secretaries. Three of them - Cady Allen, Hooper and Walline - will carry values back to their fields, as well as bringing values to bear here.

*Sailed  
last Sat.*

Cady, as you would know, is very efficient and in every way a great asset to have. We also think that it is <sup>a</sup>very strategic move just now to have the close give and take with the Iran mission.

Mr. Hooper, who was less well known here, is really a find. In his quiet, unruffled judgmatical way he has taken up the Chosen mess and is striving to salvage as much as possible. If he were thought of as a secretary I think that there would be unanimous acclaim from the staff; but he is probably too indispensable at this time in his mission.

The newest regulars are starting strong. Lloyd Ruland impresses us as a splendid choice for China Secretary. He has good sense, contagious enthusiasm and geniality, valuable China and pastoral back-ground, and a deep spiritual tone. Ralph Wells, who stayed long enough to launch him, went back very happy over the way he was taking hold.

Willis Lamott seems to be fitting in as though trained for the part, and looks as though he would be creative and wise and well organized. He is a wide and careful reader. They have certainly given him a large order in the plans for literature publications, etc.

The Lamotts are living in Montclair. What with the Dodds' and the Dodd's and the Lebers, there are almost too many of us in one place and apparently all to be in Morgan Noyes' Church. So this, instead of the Upper Montclair Church may come to be known as "the church of the Holy Secretaries"!

We are very happy to welcome Rex back into the "156" family, and feel that he is in the right niche.

Wysham has arrived and is going to be here for some orienting and setting up conference before going to San Francisco. He and Mary Moore should make a good team.

The Planning Committee seems to me a very constructive idea and will have considerable to do with whether our collegiate set-up succeeds or fails. You very likely heard last winter that the Executive Council, on hearing that the general secretary idea was being pushed, unanimously requested the Board to give the collegiate set-up, with the Planning Committee at its core, an adequate chance. So we are following your advice and, for the present at least, the Board is too.

*But there are a few Board people pushing the Gen. Sec. idea.*

Recurring to George Scott, his trouble in his back is arthritis and also weakening of one or two of the cartilages between the vertebrae. He is considerably better, is discarding his brace, but still does not have much reserve. I was quite dubious about his going. But three of his doctors are clearly of the opinion that he can and should go, and he has improved enough, so that I have joined in approving.

*to Madras.*

Ruth Scott seems very well. And her doctors at the Medical Center, whom I have seen recently, are very encouraging. A quite contrary opinion got around here - not entirely surprisingly, since after all it was frankly a small spot of cancer. But it has been thoroughly treated by radiation, which is usually successful for this particular type of conditions. - Incidentally she is now quite in favor of George's going to Madras.

Mr. Carter is around here for a few days before going south. I wish he looked better. He gets around and drives his car, but does not impress one as having much margin. If he could only have weathered the last transition stretch in the office his retirement period would have been entirely different.

I hope you have had at least some days in Wakeville this fall to enjoy the glorious weather we have had.

We miss you tremendously.

With affectionate regards,

Wes

(#)

EMD:MM

A.S. off the carbon recs - I wonder also that the friction point last year was particularly around Jim DeWaller. - One of our chief problems is still in the Home Base Dept as you know well. On the whole I <sup>+ I think most of us</sup> came around to being reconciled to Seber's transfer to the H.B. dept. His fear is for that, and apparently he was not going to be happy on the foreign administration side. One thing in his program, which gave most of us great concern, was its projection into the foreign field; but that seems to have dropped into the back spaces & may work itself out without becoming an issue or a complication. The Planning Com. helps to brush some of these things out, with more time for larger questions & fewer people, than the Ex. Council. <sup>we are much concerned over who will be chosen for</sup> the Chas. - etc. portfolios. over

Since long handing this I've been away  
at a weeks speaking trip to Syracuse  
- a most excellent student & church  
set up - a.m., p.m., & evg - by Egbert  
Hays - and stopped off at Clifton  
Springs.

I was quite encouraged to find a  
more hopeful situation & better  
than last summer. The economy  
program started by the Exec. Com.,  
when I was up there in July, has  
resulted in marked savings -  
# 9,000 on the pay-roll in two months -  
and ~~the~~ Taylor thinks they can see  
their way thro the winter. The  
moral & atmosphere seem to  
be good.

Dodds, Harold W.

PRINCETON UNIVERSITY  
PRINCETON, NEW JERSEY

PRESIDENT'S ROOM

April 29th, 1938.

Dear Dr. Speer:

I have great pleasure in informing you that the Board of Trustees of Princeton have voted to award you a degree of Doctor of Letters, honoris causa, at the Commencement exercises in June 1939. This is considerable advance notice, I know, but a year from this June you and the other members of your Class will be celebrating your Fiftieth Anniversary as graduates of Princeton. We believe that they will have great pleasure in this mark of University recognition of your long and distinguished service to the Church and to the public. This is the reason we have picked on June 1939 to confer the degree upon you, if agreeable to you.

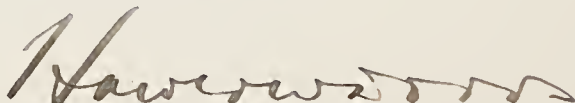
It is unusual to vote a degree so long in advance, or to inform the individual of such action. But I have a deep personal interest in this degree, and I have the permission of the Board to make an exception to our general rule and to inform you now of our contemplated action.

Will you please hold the matter confidential? It is our custom to make no announcement of honorary degrees until they are released from Princeton at Commencement time.

With every good wish, I am

Faithfully yours,

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City.





\$5

W.P.S.  
help.

Dronie, E. 28 Jones St  
n. y. c

THE CENTURY ASSOCIATION

7 WEST FORTY-THIRD STREET

NEW YORK

Sept 4 39

Dear Dr. Speer:

It is many years since  
I have heard — or seen you —  
but yesterday (after hesitating  
a moment whether to go to  
the Cathedral to hear my  
old student Floyd Van Keveren)  
I did go to First Presby-  
terian — and I cannot  
forbear from telling you  
what an immense spiritu-  
al uplift and new confi-  
dence I gained from  
your sermon — and  
prayers. Of course

one would expect you to  
be a good internationalist  
— and to feel as you do  
about the League of Nations.  
and it happens that  
Sill and his "Zool's Prayer"  
are treasured favorites of  
mine — but it was far  
more than these things.  
There was a dignity and im-  
pressiveness in the whole  
service — and a power  
in your message — <sup>so</sup>  
precisely fitted to the hour  
that I am writing you  
because I cannot help it.  
Faithfully yours Edward Drome

Dubbel, S. Earl

1722 Mifflin Street  
Huntingdon, Pa.

17 October 1839

Dr. Robert E. Speer,  
Lakeville, Conn.

Dear Doctor Speer,

Having been especially interested  
the past few years in the problem of conduct  
~~of~~ youth, I have attempted to deal with this  
problem in an article on the Prayers of Dr. Johnson.

Although I recognize that I am asking a very big  
favor of you, would you be good enough to look  
over that article and give me your judgment  
whether I am moving in the right direction?

Inasmuch as Dr. Johnson was such an inveterate  
high churchman, I thought it would be appropriate  
for the article to appear in a high church Epis-  
copalian magazine - the Holy Cross Magazine at  
West Park, N. Y. I am mailing you a reprint.

Thank you, Dr. Speer  
Respectfully yours S. Earl Dubbel

# Prayer in Fleet Street

By S. EARL DUBBEL

THE prayers of Dr. Samuel Johnson are a classic example in literature illustrating the possibility of one's being cultivated and also having a Christian mentality. In view of the fact that today "the world is trying the experiment," as T. S. Eliot has said, "of attempting to form a civilized but non-Christian mentality," it is illuminating to look back to the great Champion of literature to see that instead of the rule in his life of "instinctive emotion and intuitive inspiration," there was the rule of reason based upon faith in God's moral government.

If one asks whether the generation that has just grown up has succeeded in its quest for reality, one is painfully impressed that instead of people today being integrated personalities, they are too often chaotic,—“pagan adolescents,” as some one has called them, who grasp after reality and find nothingness, who are adrift without pilot or polestar. Underlying this emancipation from spiritual authority one seems to discern the notion of man's right to be happy according to the impulses of the heart regardless of any divine principle of the good and the true and also the practice of letting the imagination and the emotions become one's pilot.

In sharp contradistinction to this lawless conception of morals is the conception of righteousness seen in the prayers of Dr. Johnson. Although his age is far removed in time and spirit from our own age, and although the Doctor was not free from certain oddities, his example is relevant because of his insight into the reality of divine grace, by means of which he became an integrated personality. He had a clear recognition of the conflicts of life that come from within, and he at-

tempted to resolve those conflicts by means of faith in God.

The Freudian would be apt to say that Dr. Johnson of all people should be held up as an example of one who was in bondage to a joyless, restrictive type of puritanical religion and who needed the treatment of the psychoanalyst. Indeed, it was Havelock Ellis who in writing on the problem of Dr. Johnson's

not only his apprehension of moral law and purpose but also his perseverance in faith. They are written in a majestic and chaste style, which is a perfect mirror of the dignity of Dr. Johnson's personality. In a prayer at the age of sixty-seven, when Dr. Johnson resumed a study of Greek and Italian, he reveals his recognition not only of an ultimate standard of right and of moral government in the universe but also of the blessing in his own life of an ennobling purpose which resulted from his relationship to God. He recognizes it is God "who has ordained that whatever is to be desired should be sought by labor and who by thy blessing bringest honest labor to good effect," and asks God to look with mercy upon his studies and endeavors, and to grant him "to design only what is lawful and right," and to afford him "calmness of mind and steadiness of purpose." The closing passage of Johnson's poem, *The Vanity of Human Wishes*, suggests that one should pray "for a healthful mind, obedient passions and a will resigned."

In a prayer on Easter day, 1777, Dr. Johnson seeks deliverance from the assaults of the unconscious upon his mind, asking God to defend him "from the violent incursions of evil thoughts," and seeks guidance in the path of duty,—“enable me to form and keep such resolutions as may conduce to the discharge of the duties which Thy providence shall appoint me; and so help me by Thy Holy Spirit that my heart may surely there be fixed where true joys are to be found, and that I may serve Thee with pure affection and a cheerful mind. . . . So help me by Thy Holy Spirit, that I may now so commemorate the death of Thy Son, our Savior

THE mighty host on high,  
Their joys beyond compare,  
Their glories in the sky,  
The deeds they bravely dare—  
For these the Church to-day  
Pours forth her joyous lay,  
To heav'n's great princes praise  
to pay.

These are the chieftains bright,  
Viceroys of God's domain,  
Unwearied in their might  
The demons to restrain:  
To quell the infernal foe,  
And work their rivals woe,  
These heav'nly warriors haste  
below.

Captains of mighty race,  
And noble champions, they  
The evil spirits chase,  
Undaunted in the fray:  
They speed, in ranks array'd,  
The upright soul to aid,  
And crown Him victor undis-  
may'd.

*Hereford Breviary (1505);  
Tr. J. M. Neale (1818-1866)*

fame (1936), spoke of Johnson's obstinate spirit and bigotry, and dismissed him as "most properly a subject for the psychologist" . . . to whom "he represents a severe form of compulsion-neurosis." It would be no more than candid to admit that Dr. Johnson recognized his infirmity, and by maintaining "a close and unflinching grip on life and reality" kept himself from going over the brink into a more serious condition.

Dr. Johnson's prayers reveal

Jesus Christ, as that when this short and painful life shall have an end, I may, for His sake, be received to everlasting happiness. Amen." This prayer suggests how Christian faith can solve problems which today Freudian psychology tries to solve. Freud has shown that impressions and wish-stimuli which have been repressed into the subconscious are virtually indestructible and survive decade after decade (as though they had just happened), but Dr. Johnson recognized that the way to deal with this indestructible force was to combat it by faith, and more important than that, he depended upon the grace of God to enable him to control his thoughts and desires so that he might keep the fountain of his life clean at the source—his "heart fixed where true joys are to be found." Although Dr. Johnson frequently throughout life experienced misery of soul as a result of a constitutional melancholy, his faith in God brought him peace of mind, as his last prayer, as recorded by Boswell, reveals.

Perhaps the present day method of dealing with the unconscious is a fair example of the attempt of the world in our day to form a "civilized but non-Christian mentality." That the problem of conduct is a religious problem was cogently expressed by Dr. Paul Elmer More in the last volume of his Shelburne Essays, *On Being Human*, published shortly before Mr. More's death early in 1937. Here he expressed his deep concern about those tendencies of our day which undermine the human,—on the first page of his essay on Proust he uses the word *portentous* five times—and he offered a suggestion for a solution of the problem,—the solution provided by the Christian faith, by means of which man is lifted above the plain of the naturalistic.

Mr. More regarded it a portentous thing that many of the emancipated folk of our day take the

imagination as their pilot and look to the unconscious to find the ultimate reality of human experience; their imagination in the search for a world of reality has penetrated to the dark recesses of the human soul "below the plain of an ordered and rationalized life." As a reviewer in *The Times Literary Supplement* (London) said of Mr. More's critique, it reveals "a common and on the whole undeniably corrupting aspect" (March 27, 1937). Mr. More shows how, in the writings of Proust, human activity is robbed of any purpose or ultimate meaning. In Proust's search for reality, he is "driven down through the superimposed layers of sentiment to the basic fact of animal desire."

Mr. More's analysis of the work of James Joyce is of timely interest inasmuch as Joyce has been the model and inspiration for numerous disciples in English and American fiction in their treatment of the contemporary scene. In Joyce's *Ulysses* Mr. More sees a root of ugliness in the "vapors that float up unsolicited through the conscious mind from the abyss of the unconscious (the "violent incursions of evil thoughts"! ) in which sheer ugliness and morbid perversions abound from the bottom of man's being. . . . This identification of realism with the under side of nature is the almost inevitable companion of an atheistic philosophy that dissolves the universe into a Protean flux of meaningless change. The bottom of things, the darkness from which the sun is excluded, is verminous. . . . The details of tumescent filth are only symptoms of an inwardly corroding disease. . . . The exploitation of the unconscious is an attempt to reduce the world and the life of man back to an abysmal chaos. In this art I see at work not the conviction of sin, but the ultimate principles of evil invoked as the very enemy of truth."

In Professor Carl Jung's analy-



Courtesy, Cincinnati Art Museum

Dürer

THE MOTHER OF JESUS

sis of "the forces behind German Fascism" (*Saturday Review of Literature*, Oct. 16, 1937), there was a suggestive word about "a god of storm and uncontrolled energy," "an irrational psychical factor," who "includes in himself two opposite aspects of the unconscious, instinctive emotion and intuitive inspiration. . . . And in addition he is a magician of startling powers, in league with whatever is secret and hidden."

One does not have to look to Europe to note symptoms of the decadence brought on by this god of "uncontrolled energy." Wilson Follett has indicated how the cult of the unconscious has undermined the "orderly, controllable operations of consciousness" as expressed in the sentence, and he regards the deterioration of the sentence, "decomposed into mere verbless jottings," as a sign of the times, representing "the general modern war of annihilation against the complete thought" (*Atlantic Monthly*, October, 1937). A college professor writing in the *Saturday Review of Literature*, N. Y. (Jan. 15, 1938), on "Those College Writing Courses" said, "Between

midnight and breakfast, it is possible to produce a 'John' story, cross-section, stream of consciousness, what you will—and lay it, all neatly typed, on the instructor's desk at class time"—and one may infer it will be blissfully indifferent to the requirements of grammatical structure!

The cult of the unconscious has undermined the standards of the good as well as of the beautiful, and has made inroads into the realm of prose fiction, in which too often beastiality would seem to be taken for granted. Even though much of the prose fiction of the nineteen twenties has now happily been forgotten or ignored, nevertheless the animalism in it contributed not a little to an insidious blurring of the standards of decency. Indeed, it would seem as if a large public has permitted itself to become interested in fiction some of which is no whit better than adolescent scribblings on outhouses.

The anti-intellectualism of our day, induced in part by "instinctive emotion and intuitive inspiration," is largely responsible for the assault in scholarly quarters on the science of literary criticism, which has one of the noblest traditions in English letters. Today literary criticism suffers from an attack of the "leftists" of various shades. According to Herbert Read, who has applied the psycho-analytical theory in his treatment of Wordsworth, "traditional criticism, is so far as it can claim to be fundamental, is a structure whose very foundations have perished." According to America's renowned Marxist, Max Eastman, poetry is "not concerned with conduct or the conveyance of meaning," but its function is to "heighten consciousness," hence moral judgments are out of place in a study of poetry. In literature in general there is manifested an anti-intellectualism in the failure to "understand the meaning of the primacy of the supernatural over the natural life," to use an expression by Mr.

Eliot. And Mr. Eliot has been Johnsonian in pointing to a solution of the problem in saying that it is "incumbent upon all Christians" consciously to maintain "certain standards and criteria of criticism over and above those applied by the rest of the world, and that by these criteria and standards everything that we read must be tested" (*Essays Ancient and Modern*, 1936).

In between the Freudians on the one hand and those who follow the Johnson tradition on the other, there is a vast middle body

who without intentionally going all the way with the Freudians have missed the discipline of "a living and central tradition," such as is found in the Johnson tradition, and who find no resting place because they have failed to find reality. If the youth of our day are really interested in finding and experiencing reality, the lesson in Dr. Johnson's prayers would be a sign-post to them in their search, for by looking to God through Jesus Christ one learns that his heart can there be "fixed where true joys are to be found."

## The Less Known Saints

ST. JUSTINA, OCTOBER 7, A.D. 63

By FRANCES CARLTON

**B**ORN of a noble line, Justina's family were converted to Christianity by St. Prosdocius, a disciple of St. Peter. Justina was accordingly brought up in the faith. She was always of a serious and earnest disposition, deeply absorbed in religion and heavenly things. When she was only sixteen, both parents died.

Her father's successor in the government of Padua cruelly persecuted the Christians so that Justina saw her dear people tortured, oncast, hunted down. She devoted her life to the aid of these sufferers, never once thinking of the risk she herself ran.

At the orders of the governor Maximian, soldiers led her to him; and he, moved by her beauty, tried to persuade her to abandon her religion and save her life.

Justina refused, then stood awaiting the end. The executioner drew his sword; Justina opened her arms to embrace death—to her, life; the sharp sword pierced her heart.

At Padua a beautiful church was built in her honour and restored later by the Benedictines. In the choir is a chest or shrine, on which is carved Justina's history from baptism to martyrdom. She shares with St. Mark the glory

of being protector and patron of Venice. Her image appears sometimes on Venetian coins. Her pictures show her richly dressed with sword, crown, and palm.

ST. ETHELDREDA, OCTOBER 17,  
A.D. 679

Queen Etheldreda, usually called Audrey, was the foundress of the cathedral of Ely.

She was wedded to Toubert, Prince of Southern Gyrvi, the Island of Ely being settled on her as a dowry. On the death of her husband she and a few religious friends retired to Ely, hoping to live unmolested in seclusion. But her hopes were in vain, for Egfrid besought her hand in marriage, and Audrey at last yielded to the commands of her uncle, King of East Anglia, who desired the match for political reasons.

Audrey lived with Egfrid for twelve years in peace and mutual respect, after which she obtained his consent to withdraw to a convent, for she was not happy as the wife of a king, Egfrid now having inherited the throne.

Etheldreda then came back to Ely, where she was joined by numbers of devout men and women and began to build her monastery. The rest of her life she passed in peace.

the pastoral prayer? Do they realize that the minister is speaking for them, — all voices blended in his voice as he utters their praises and petitions? How can they be expected to know when nobody tells them? It is no won-

der that sometimes they become fretful and annoyed. An understanding of the vital significance of the pastor's prayer would help them to enter into its spirit and help them to lift themselves up to God.

## QUIET SOULS

S. EARL DUBBEL

ONE of the gems of wisdom which adorned the academic commencement season of 1939 was to be found in an address by President Conant to the Harvard Alumni when he made a plea for the preservation of "the quiet privilege of an ivory tower." President Conant declared that one of the university's objectives was to balance these "quiet privileges" against the "feverish demands of the market place."

It was not his thought that escape from the distractions of these feverish times by a withdrawal from life solves any problem, but rather that quiet reflection on the issues of life provides strength to meet the tasks of the market place. One is reminded of the pleasant essay on "The Ivory Tower" by Mr. Forster where the author, having looked rather carefully into the problem of escapism, found that to retreat into an Ivory Tower does not mean a denial of life.

No one will avail himself of the privilege of the Ivory Tower who does not himself possess a quiet soul, and insight into truth is one of the requisites of the quiet soul. The Psalmist, having found security and refreshment in coming to God, regarded God as his 'high tower' (Psalm 62:5-6):

'My soul, wait thou in silence for God only  
For my expectation is from him.  
He only is my rock and my salvation;  
He is my high tower; I shall not be moved.'

Our Saviour practiced withdrawing from the activities of the day to be alone with God. The Bible cannot be properly appreciated unless the reader has learned to retire from the busy market-place for a quiet meditation on the truth. To be sanctified in the truth, as our Saviour prayed for his disciples, involves being set apart unto the truth. The Apostle Paul wrote to the Thessalonians that they should "study to be quiet" (1 Thes. 4.11).

If one reflects on his acquaintance with gen-

eral literature, the insight which great authors had into the secret of quietness is surprising. There were many tranquil souls in the medieval period, the greatest of whom, perhaps, was St. Anselm, who was in the noble company of the strong and meek. Anselm escaped from a life of strife, greed and bloodshed, a life of pride and sensuality, by entering the Monastery of Bec in France. Here in his leisure for contemplation he grappled with profound truths, finding no peace of mind until he had gained insight. There is something beatific in the picture of Anselm in his old age spending a summer in a mountain retreat in Italy writing that great theological document *Cur Deus Homo*. Anselm had insight into that fundamental truth, without which one is apt to become worldly-minded, that this present life is transitory. One of his disciples spoke of him as the holiest man he had ever known; he loved God only, and as was plain in all his ways, desired nothing transitory. But Anselm was quiet and strong not only in contemplation but also in action. As archbishop he was indomitable in resisting lawlessness and oppression, and the king of England soon found that he was no match for this unworldly man of exalted tranquility of soul.

Dante, measures up to the sublimity of Anselm, for although much of his life was feverish and tempestuous, yet he attained to a real tranquility of soul. There are few passages in the literature of the masters more sublime than that simple passage in the *Paradiso* where Dante talks with the lovely Piccarda, who reveals that her will has been tranquillized by the power of love, which causes her to desire that only which she has, and to thirst for nothing beyond, so that she has found her peace only in His will. Not that one should be always quiescent, but in his inner life he should be submissive to God's will. Then if

Turn to page 483

# The Editors' Columns

## The Prophet is a Fool

IT was Hosea who said that. For some time it startled me. But as years have brought the philosophic mind light has been cast on Hosea's observation. Men with dreams and visions have often had to face a hostile crowd. Some have fallen, others have triumphed. Edmond Rostand in his "Cyrano de Bergerac" voices the feeling of many when he makes Cyrano say:

I start to cull a star, and then I halt,  
For fear of ridicule, to pick a floret.

Yet great men of all ages have had their prophetic voices treated in similar manner.

Marco Polo, Columbus and Pasteur, Copernicus, Galileo and Newton were all called fools. Archimedes, Carnot, Snell, Fresnel were ridiculed and called fools. Zeppelin's work was called "swinish nonsense" and not many years ago people were speaking of "Langley's folly." Beethoven, Bach and Caesar Franck were not recognized until after their death. Handel was ridiculed for writing "The Messiah" for a small Irish music organization.

Of all those who have been ridiculed and called names the greatest is Jesus of Nazareth. The very name Christian was first one of contempt. He was hounded. He was said by His own family to be "beside himself." No one ever endured more than He. Finally He was led to Golgotha and crucified.

He taught the fatherhood of God and people laughed. He taught that man was of infinite value before God, teaching them to sing, "Now are we children of God," and thousands ridiculed. He said: "Blessed are the peacemakers," and those who put their trust in force called Him radical. All this and much more He taught. On Palm Sunday there was rejoicing at His arrival in Jerusalem, but on Friday He was crucified. Men may forget Jesus, but He does not forget them. There is no way out of the world's difficulties except by Him.

When a man decides to follow Jesus he must resolve to endure laughter and ridicule; he must bear the term of "fool." This means facing life courageously with the Christ and carrying through to the end, even the end of the cross.—W. R. Siegart.

## Taps or Reveille

THE bloody fiends of war are loosed again. Since the "war to end all war" there has been scarce a moment free from snarlings through bared and dripping fangs. Now they are loosed upon a tortured world and what will the Church and the follower of the Prince of Peace do this time?

You recall what we did a score or so of years ago and recalling you shudder not without cause. Many grow sick at heart at memories' persistent proddings. It was only a matter of months ago when one of the most able preachers of the generation professed publicly from his prominent pulpit the abiding horror known by his soul when thoughts of his wartime activities, carried on in the name of a gentle Saviour, seared in upon him. He is but one of the many, a frank, outspoken, honest one.

Do you mind the sizable roll of the U. S. Minute Men which we helped to swell, who voiced, parrot-like the call to arms, the plea for support, the damning anti-German propaganda prepared by biased and bitter governmentally employed protagonists of hate and destruction?

Do you recall the blood-curdling posters, Government supplied and printed in war's own fearful colors? We hung them prominently in our church vestibules.

Have you forgotten the horrible, satanic lies we shouted at our people? The Government kept us well supplied with them too, so that we could the more readily move our con-



gregations to action by the minutely detailed atrocities said to be practiced by the enemy, on defenseless mothers and babes.

We have realized since those direful days how we and our parishes were used to prolong the ghastly debacle of a civilization tearing at its own throat in one fiendish spree of hate-driven determination to self-extinction.

Now a new war threatens to complete the devastation and destroy the remnant of civilization which managed somehow to survive the last war. We do well to realize, in its early days, the world enveloping possibilities it bespeaks. We may or may not become involved. We cannot escape its disastrous results nor are we likely to be forgotten when the time for the dissemination of war propaganda arrives. The Government which ignores the Church, officially in peace times, is not apt to underestimate its co-operative import in days of stress. We did such a *noble* job before! Should not the church be prepared for war as well as the nation?

Pray God that when that day comes when the Church is supposed to forget its Lord and Saviour, forget His ways of peace and His commandments to love one another, that He will strengthen our wisdom and vision and faith that we may see clearly that war itself is our enemy, not this nation or that nation involved in war. The peoples of other nations are as we, essential pawns on the Devil's chess board. For after this war is over it is quite likely that we shall know as never before the strength, the honesty, the fate of our Christian profession.

Decide today that there will be no use made of the Church of Him who came that the world might have peace, its ministers, its pulpit, or its standing for the propagation of war on any basis save invasion.

Our country fought once to make the world safe for Democracy. Now our strength will be needed to see what can be done about making the world safe for Christianity. That is the task set before the Church today, our task. Judas sold the Prince of Peace. Peter denied Him. What will you do?

*J. R. L.*

## Trained Noses

**U**NROLLING the tissue in which it was carefully wrapped, he extended in a well tanned hand a deftly made plaster cast and mold which fitted it snugly.

"I wonder if you can identify the critter which left its track up in my woods," he

drawled. "Its wild screams are heard almost every night and it seems to cover a heap of territory for it has been heard in widely separated sections around here. Looks like a big cat o' some sort, don't it?"

It did, for that was what had made the paw mark, but just what kind of a cat was the matter in which he was interested. Had it been made south of the Rio Grande, I would not have hesitated. It would have been a middle weight *lion*. Even though it had been suggested that it was a mountain lion strayed north from the protected forests of northern Pennsylvania, pumas are too scarce there to make that a high probability.

That left rather little save an unusually large wild cat, as a guess. But cats travel about at night almost wholly, and are not known for their "blood curdling" calls. Fiction is full of them. Fact hardly knows them.

Yet it obviously was a large cat and the pulse of the neighboring hunters quickened. Plans for a hunt were many and varied. But the hunting of cat calls for dogs trained for the feline trail. Obviously such dogs are scarce in any but cat-infested country. There are rabbit-dogs and bird-dogs galore. Coon and fox-hounds are probably as plentiful, but cat-hunting is a particular type of hunt, making particular and specific demands upon the technique as well as the nose of the hunting dog, a technique and nose not known around here.

Hence when it came right down to whose dogs should be used in the proposed hunt, no man who valued his dogs was willing to send them out facing the risk involved in a quarry with which they were not familiar. No dogs! No hunt! The cat has departed to "terrorize" other parts with his weird nocturnal song.

But, though the "critter" be gone the thought lingers, that so many ministerial "noses" have become so keen on the much frequented trail of familiar and popular themes and texts that one that is diligent and able in its search for a well and fully rounded out bag of Scriptural texts is almost a scarcity.

No single text, even though it be lengthy and be used with a divine consistency, constitutes the full of the Gospel story. The way of Salvation is a way of many miles and mianderings and is hardly covered by any single or group of pet subjects.

War, the Divorce evil, Social injustices and the ilk, are all well enough in their place but a year of sermons on them leaves yet the greater portion of the road to cover. They are

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# CHURCH METHODS

## Wishing The Expositor Well

Dear Dr. Ramsey:

The recent issue of *The Expositor* is on my desk. The improvement in the printing is so very marked that I thought I would write you about it. It is a beautiful job. My old friend Sam Guard who used to be a member of my church is the printer I understand. Mr. Guard founded the Little Brown Church broadcast in Chicago years ago and had a very large radio audience as a lay preacher. I am glad to note that the presses of Elbert Hubbard are to be used in turning out religious printing.

Yours sincerely,  
Orvis F. Jordan.

Dear Mr. Ramsey:

Do you appreciate words of appreciation from new subscribers? I should like to express mine. For two years after graduation from the Seminary I have steered clear of "helps," fearing a tendency to rely too heavily on the work of other persons. Now however, at the beginning of my third year, I have concluded that one of the best things I could do to serve my congregation would be to subscribe to a magazine which told what other pastors were doing and which gave valuable suggestions. Having used many times two copies of *The Expositor* which I had received in the Seminary, and having found it more valuable than any other magazine of the type, I sent in my subscription as my first act after vacation.

I was pleasantly surprised yesterday to receive a copy of the September issue from Mr. Guard. I am happy to see that Mr. Guard, who is present in our congregation when he is in Spencer on Sunday morning, is now printing *The Expositor*. I am sure that the combination of *The Expositor*, Roycroft, and Mr. Guard's printing will make a fine magazine finer.

Sincerely yours,  
Rev. Orval H. Austin.

Dear Sir:

Mr. Samuel Guard has sent me a copy of *The Expositor* which I have looked through carefully and very much appreciate. This is a valuable magazine for Ministers. Its material is excellent and its composition the best we have seen. The type is clear and good and the make-up is fine.

Sincerely,  
Rev. D. R. Hutchinson.

"Congratulations on your move and hope your expectations will be realized. As a regular subscriber to *The Expositor* and a frequent user of *The Minister's Annual*, I wish to place my order for the 1940 issue of *The Annual*."  
—Ernest Barber, 5620 S. Park Ave., Tacoma, Wash.

"I am exceedingly desirous not to miss a copy of *The Expositor* and want *The Annual* for the coming year, but do not have the money to spare at the present time. Will pay you during the month of November."  
—John A. Koons, Maiden, North Carolina.

"The new type in the last issue is a comfort to the eyes, and a joy to the heart. My thanks for all your efforts and high thanks to God for your new location and outlook. Laus Deo!  
Yours in harness, George McPherson Hunter, Mannington, West Virginia.

"For some unknown reason I did not get my August issue of *The Expositor*. I am sure that it must be an oversight but it certainly is missed by the writer very much. I have come to rely on *The Expositor* as I do my daily food. Every issue is a boon to me. Trusting you will forward a copy of August, so my file will be complete, I am sincerely, Daniel C. Figge, 302 Third Street, Manchester, Georgia.

"I am delighted with the September issue of *The Expositor*. It is a gem, beautiful and attractive. The Roycrofters have given you an exceptionally fine type of printing. Our best wishes to *The Expositor* and to those who do the actual work of making it possible.—I. J. Swanson, Florida.

"It is mighty handy to have the department of illustrations. I hope you maintain that, and the sermon suggestions often prime this pump. Certainly these must be hard days for all journalistic interprises of a serious nature. I see even Scribner's has gone by the way. The denominational press is wavering, too, and I hear that several others are about through. You have my prayers."  
—Richard K. Morton, Palmer, Massachusetts.

## The Rural Church

In the September 1939 issue of *The Expositor* appears an article entitled "The Rural

Church." It seems to me that the writer makes some exaggerated and perhaps even unfair statements about the conditions of the average small town, the quality of its youth, and the quality of the clergy serving the small town and rural churches.

The author says, "Drunkenness, vice, and moral decadence are rampant in the average small town." All my life I have lived in small towns or the country, even went to College in a small town, and am now a pastor in a small rural community, which is average, and I have yet to find that "drunkenness, vice, and moral decadence are rampant." The writer further says, "To find a courteous, well-mannered youth in a small town is to find the exception to the rule." I feel sure that this is a statement which any small town resident would challenge, and would brand as untrue. If this is true of the small town it is likewise true of the city. We might as well admit then that we are living in a nation that is *discourteous*, and ill-mannered.

Then the writer makes an unjustified attack on the rural ministry. "Probably the outstanding problem of the rural church is the problem of the minister. The rural church has long been a sheep, fleeced by unscrupulous, dishonest men who are *too lazy* to make a living any other way and use the church as a source of livelihood. They come to the church once or twice a month, present an emotional speech, take an offering, and leave." There are none of us who will maintain that all rural pastors as well as city pastors are industrious. There are some lazy men in the ministry as well as in other kinds of work. But the statement that, "the rural church has been a sheep, fleeced by unscrupulous, dishonest men who are too lazy to make a living any other way and use the church as a source of livelihood," dare not go unchallenged.

The paragraphs on the ministry close with this statement, "The typical rural minister is the unschooled preacher, or the student pastor, or the unscrupulous leader, or the ministerial failure." I should like to say that I know of some of the finest city pastors who have gone to the city from the rural field, and that I could mention some of the finest ministers in the Christian Church now laboring in rural fields.

The writer further criticises student pastors, but is evidently engaged in this very thing.

The rural community is not without its weaknesses, nor is the rural ministry without its faults, and the rural church is in need of much improvement, but indiscriminate criti-

cism as expressed in this article is unjustified.—George E. Herbert, Minister, Zion Evangelical and Reformed Church, Blain, Perry County, Penna.

Articles appearing in *The Expositor* are the expression of opinion or experience of the writer whose name is signed to the statement, and serve their purpose if thought on any subject is stimulated to the point of conclusion and expression.

*The Expositor* is a medium for the exchange of thought, ideas, and programs among readers, and articles portraying experiences by writers are not necessarily "criticisms" of the locality in which the writer is serving, nor yet country-wide. The writer of the above named article is serving as student pastor, yet frankly enumerates shortcomings of such a pastorate. Opinions or opposite views must obviously be held by many readers, and frank expression of such views may help many readers to crystallize their thought on the subject. *The Expositor* does not attempt to form conclusions for readers; it does aim to present varying opinions and conclusions to aid the reader in making decisions.—Eds.

#### A Renovated Church

Epiphany Lutheran Church, Milwaukee, was "renewed" this summer, according to carefully drawn specifications, and this statement by the pastor, Paul Wagner Roth, D. D., in the September 10th bulletin, will be of interest and help to many readers desiring to foster a worshipful Church atmosphere.

##### What Does It Mean to You!

*Much time and money and hard, earnest effort* have entered into the work of renovating Epiphany Church. Until you inspect the results you will hardly be able to realize what a transfiguration has taken place in your Church home. Walls, ceilings, proscenium arch, woodwork, floors, pews, chancel furniture, choir stalls, carpets, stained glass windows, lanterns, tiles, radiators, inscriptions on memorials, and, last but not least, the mystical illumination above the reredos—all have been renewed and redecorated according to carefully drawn specifications.

*All this may bring many good things to us* if we stop to think of the spiritual significance of what has been done. Physical renovation of our sanctuary summons us to more diligent use of the Divine Means of Grace appointed for our spiritual renovation, as a congregation and as individuals. Cleanliness is counted next

to godliness by many, but there can be no question that moral and spiritual cleanness are truly a part of all genuine godliness. Through well-washed windows more light enters and is more brightly reflected from newly decorated walls and ceilings—but all in vain for us unless we seek to keep our hearts and minds ever open to the light of God's Truth as made known in Jesus Christ.

*Entering the Narthex* of our Church we are reminded at once that this is no ordinary building but a temple, a place marked off and consecrated to the worship of God.

*Entering the Nave* we are impressed with the dignity of this business of coming into the presence of God—there is no more dignified business in which human beings engage. With humbly bowed heads while we stand in silent prayer we identify ourselves with the corporate worship of the people of God.

*The Service begins!* What does it mean to you? What is it *doing* to you?

#### Rally Day Excursion Tickets

The Rally Day Excursion Ticket, printed on ticket paper, or 2-ply bogus bristol, always awakens Church-wide interest. The ticket serves as an announcement and an invitation. Inspect a railway or bus ticket for the form of the contract, which you reword to suit your plans. The contract generally begins with, "Good for one first class-passage subject to the following rules and regulations. . . . The holder is expected to be at headquarters (name of Church, street and city) by (give hour) on (give date)."

Then follows the "time table" in which is listed the complete plan for the Rally program, the hour, persons taking part, results to be achieved. This may all be worked out in railway ticket language.

"Baggage limited to one Bible for each person." The portion of the ticket below the time table will be used for a coupon, on which you may list opportunities for service during the Church year, every phase of the work included from teaching to membership in classes, choir work, directing young people, and this will appeal particularly if headed

#### Points of Interest Along the Route of Importance to Every Ticket Holder

Ample space is left at the end of the coupon for signature of every ticket holder, with complete street and city address. The ticket, when presented at the Church for admittance, is taken by the ushers, torn in two, the upper part returned to the holder, the coupon and

signature retained by the usher. The ushers will be instructed to supply a ticket to any person coming to the service without a ticket. The coupons will provide a complete list of all persons attending, changes of addresses, and prospects for service in various divisions of the work of the Church.

Tickets should be mailed, preferably with special offering envelope, or be addressed and distributed to all members, and any prospective members. Young People's groups, Boy Scouts, or Girl Scouts, will be delighted to care for the distribution. The tickets will accomplish the following—

Get people to the Rally Service.

Secure their interest in the departmental work of the Church.

Provide names and address of interested members who attend.

Provide a list of names for potential leadership.

#### Board Activity

"It is difficult to get the various members of a Church governing board to take part in the monthly meetings," says Christian Reisner, Broadway Temple, N. Y. "Most of the motions are made by two or three individuals. Frequently the pastor creates all of the suggestions. I tried a new plan recently."

#### The Plan

The official board was divided into five groups, each group met in a room by itself to discuss the following questions:

1. How can we build up the morning worship attendance?
2. How can we succeed in collecting Church pledges?
3. What should be done to make the weekly Prayer meeting service helpful?

After a time, the groups returned to the general meeting room and had suggestions to offer. One suggested that we have a *pay-up* Sunday, when all delinquent pledges were to be paid in full. The names of delinquents were divided among the members of the five groups, each to call on a given number and urge them to make an effort to pay up the pledges, with the final payment on "Pay-up Sunday," which was Communion Sunday.

The plan worked out as follows: Members marched by the altar on which lay the Communion elements and dropped their envelopes in the basket. Each one received a copy of the book of Acts, the history of the early Church, and each was presented with a card on which was mimeographed a prayer by the

pastor. The cross in the chancel was lighted, other lights dimmed, and the choir sang softly.

### The Prayer

"I thank Thee, our Father, for the church, Thy Son's Visible Body, and all the privileges and opportunities for service she offers. I thank Thee for Thy love, made so real and pervasive in the coming of Jesus who is alive forever more and walks with us in the way. I pray for a vision of what I can be and for a purpose and power to attain it. Open my eyes to the rare schooling, upbuilding exercises, and spirit enlargement possible in the work of the church. Accept my pledge of loyalty to Thee, devotion to the church and brotherly cooperation with others. As I do my best, furnish me completely for that purpose. In the name of the Master who trusts me with His earthly interests. Amen."

The attendance at the Communion Service was the largest in years as special invitations had been sent out. Fifteen people joined the church that day. Many of them as candidates for membership and others who had been out of the church for years.

The Official Board voted to make the distribution of delinquents a permanent plan so that the five groups could continue to follow up the pledges every month.

The next suggestion brought in was that each group conduct a house party on successive weeks to take the place of the mid-week service. Many churches are giving up the prayer meeting. Each group was responsible for the attendance and for furnishing of light refreshments at the close of the meeting. The house parties were very successful. The chairman of the group led the first fifteen or twenty minutes. The pastor then conducted a round table. The people seated in their chairs joined the discussion. We were able to discuss vitally spiritual problems in an intimate and free way. At the close, the people visited so ardently that it was hard to make them go home. No one thought about the lateness of the hour.

A number of other smaller detailed plans were suggested by each group at this Board meeting. The remarkable thing was that before they knew it, everyone was taking part in the official meeting.

### A Pastoral Letter

The following letter was written by Frederick F. Shannon, addressed to members of Central Church, Orchestra Hall, Chicago. Dr. Shannon has now resigned his pastorate of 20 years, to devote his time and energies to writing, teaching, and kindred work.

### The Letter

My dear Friend:

I have a lovely memory of the Brooklyn of Henry Ward Beecher. It centers in the words of a most remarkable woman, affectionately known as

Auntie Blanchard. Though more than ninety years of age, she was one of Heaven's spiritual perennials.

Sitting in the living room at the back of her house, we were looking out on her own and her neighbors' back-yards. Now these back-yards were the occasion of some words I treasure. For near the corner of her own yard and close to the four intersecting fences, stood a large, fruitful quince tree. I say fruitful because its overhanging branches were so heavy with quinces that many had fallen into the yards of her neighbors.

"Why, Auntie, just look," I exclaimed, "your quinces are dropping right down into your neighbors' yards!" "Well," she answered, "isn't that the way it ought to be?"

Happily, the great preacher and Mr. Sunny suggest some golden quinces for our own and our neighbors' yards.

One is *Faith in God*. I heard a man say, "All we have left is faith in God." As if faith in God were a kind of left-over! No. It is basic, inspiring, full of hope. As a youngster in school, I wrote these words of Hawthorne in one of my pocket journals: "Christian faith is a grand cathedral with divinely pictured windows. Standing without you can see no glory, nor can imagine any, but standing within every ray of light reveals a harmony of unspeakable splendors." Some of these "unspeakable splendors" glowed in Auntie Blanchard's face. But God intends them for us also. Why not enter the "grand cathedral" and enjoy its glory?

Another quince is *Human Interest*. I am sure that among the things that kept Auntie's heart young was her unflagging interest in human beings. "How's So-and-So?" she would ask. "And those Crosson boys—how are they getting on?" "Yes, and dear Mary Porter, who lost her mother, have you seen her lately?" As members and friends of Central Church, such warm, sympathetic, inquiring human interest is a very precious thing indeed. Interest rates on money are quite low just now; therefore, is it not a fine time to increase our interest rates in human beings?

Of course Faith in God and Human Interest are blood-brothers of *Generosity*. It is not strange that I recall to this day the twinkle in Auntie Blanchard's laughing eyes as she asked of her quinces in other peoples' yards, "Well, isn't that the way it ought to be?" Her kindly, open-hearted spirit was the thrifty, magnanimous child of her mothering soul. Mr. Sunny reminds us that our Christmas offering was less than expected. For the saying, "Give until it hurts, in which I heartily concur, Mr. Sunny suggest a good substitute: *"GIVE UNTIL IT MAKES YOU GLAD!"*

Sincerely yours,

FREDERICK F. SHANNON.

### The World That Missions Live In

Christian missions operate on the same great world stage on which the exciting events of today are taking place. You can stimulate active constructive interest in missions among the people of your church, if you can relate mission activities to current history, and make the lands and the people of mission fields seem real and understandable, instead of remote and different. A mission study program with this objective will use maps, photographs, travel books, as well as the usual mission study text, journalists and adventurers, and it will depend especially upon motion pictures, since

no other medium so easily creates a sense of reality.

When films of actual mission activity are available, whether made by your denomination or another denomination carrying on mission work in the same or near-by regions, these will naturally be used. To secure such films, consult your denominational board, or the Missionary Education Movement. In addition to these, or instead of them if none are available, travel and educational films can be used to vitalize the region for your church people. These can frequently be secured free from commercial organizations, tourist bureaus, and other sources, and they portray the physical aspect of the country, the appearance and life of the people. Only a little preparation on the part of leaders is necessary to correlate them with mission needs and mission work. The essential contact with the people and their culture will have been established in the minds of the study group. We are all more interested in people we know than in strangers. If the strangers are also "foreigners" with a whole alien culture, it is even more necessary to make their acquaintance, before we can realize their needs as well as their basic similarity to ourselves.

Suppose, for example that your church has missions in Japan. In the face of the strong popular feeling against Japan today, it is important to point out that the mass of Japanese people are simple, hard-working, beauty-loving; not war-makers, but sufferers from a war made by imperialistic ambitions operating in the structure of the world today. The motion picture, "Japan and her Problems," produced by the Harmon Foundation in 1935, can be used to present Japan's history and some of the factors which explain her position. "Tambo," another Harmon Foundation film, is a study of the Japanese farmer at work in his rice fields, which helps us to understand the agricultural situation in Japan and the hardships patiently endured by her farmers.

Films of the beauties of Japan can be secured from the Japan Tourist Bureau, without charge. The cause of world peace is further advanced by understanding than by hating Japan, by supporting missionary effort there than by withdrawing it, and a program using the films mentioned will bring out this point of view.

Films for a mission study program emphasizing this kind of international understanding may be obtained free of charge from the Grace Steamship Lines, Royal Dutch Airlines, Pan-American Union, Japan Tourist Bureau, Legation of the Union of South Africa, Y.M.C.A.,

and various other sources. Sources for rental of films for this purpose include the Y.M.C.A. Motion Picture Bureau, 347 Madison Ave., New York, New York, Harmon Foundation, 140 Nassau Street, New York, New York, among others. Carefully planned and skillfully presented, such a program will provide new stimulus for the support of missions.

## CHOIR AND CONSOLE

### PRELUDE

Allegretto Grazioso	Hollins
Prelude in G	Wolstenholme
Autumn	Johnston
Prelude	Franz-Shelley
Andante	Hillemacher
Romanza	Busch
Song Without Words	Sealy
Prayer	Wagner
Reverie	Ralph
Meditation	Stebbins

### OFFERTORY

Under The Leaves	Thome
Evensong	Johnston
Deep River	Rogers
Adoration	Gaul
Barcarolle	Rockwell
Cavatina	Raff
A Shepherd's Tale	Gillette
A Cloister Scene	Mason
Vision	Rheinberger
Wiegenlied	Torjussen

### ANTHEM

The Day Is Gently Sinking	Matthews
Come Holy Ghost	Palestrina
O Lord, How Manifold	Barnby
The City Beautiful	Federlein
Then Shall The Righteous Shine	Mendelssohn
Remain With Us, O Peace	Matthews
Exalt Ye The Lord	Button
Like As A Father	Martin
Hour Of Hallowed Peace	Neidlinger
Let Us With Gladsome Mind	Blair

### POSTLUDE

Le Carillon	Wolstenholme
Benediction	Dubois
March Processional	Loud
March in E	Barrett
Te Deum in D	Shelley
Allegro	Marks
Tocata in D Minor	Nevin
Postlude	Hesse
Allegro	Gray
Jubilate Deo	Silver

## A KINGDOM WHICH CANNOT BE MOVED

CLARENCE EDWARD MACARTNEY

*"Receiving a kingdom which cannot be moved." Text. Heb. 12:28.*

*"What are all our histories but God manifesting himself that He hath shaken and tumbled down and trampled underfoot whatsoever He hath not planted?"—Cromwell.*

**A** KINGDOM which cannot be moved! Is there such a thing; and, if so, where? They have all gone, been moved out of their place that once seemed so secure, been shaken down into the dust — Assyria, Babylon, Persia, Egypt, Greece, and the great empire under whose laws the author of this Epistle and those to whom he was writing were then living. The Kingdoms of this world pass away.

Not only is there no political kingdom or state which is unmoved and unmovable, but there is no condition or state of life which is fixed and unchangeable. Whatever kingdom there is in wealth, in property, in health, in this world's honor or happiness, that, too, and in a moment, can be shaken and disappear. This very earth, the platform of man's life and civilization, that, too, is to be shaken and pass forever away when the heavens shall be rolled up like a scroll and the elements shall melt with fervent heat. What kingdom then is it, which in such tones of confidence and boldness the writer of this letter tells the men to whom he writes cannot be moved? It is the Kingdom of Christ, of which every believer, by virtue of his faith is a citizen.

Armistice Day naturally turns our minds to world conditions, to the state of the nations, to the order of human things as at present established. Listen! Where were you on that calm November day when the crowds were cheering and the sirens and the whistles were blowing and the bells were ringing, and a chorus of song swept round the globe, and the very dead, the multitudinous dead, seemed to come out of their graves to shout glad tidings to the living. A mighty tide of good will and

hope and yearning and joy swept over the miseries and woes and incalculable wounds that the great War had left behind it. Even the colossal sacrifices seemed worthwhile, for war's greatest advocate lay prostrate, felled by his own weapons, and a new order seemed about to dawn upon the world. As one wrote of another great period of world hopes,

*"Bliss was it in that dawn to be alive;  
But to have been young was very heaven."*

Today we are brought back to the grim realities. All about us are wars and rumors of war. New alliances are being formed, and old friends have become enemies. The world listens to the rattling of the sabre in the scabbard, and the bombastic utterances of a Mussolini and a Hitler. Everything appears to be shaken, and the nations are in commotion. The world gropes in vain for a stable foundation. On every horizon there rises the dust occasioned by the fall and crash of that which once appeared to be strong and enduring. Nor is there any assurance that out of all this disorder and confusion there is emerging a better and more enduring order of life, since the foolish theory of inevitable and irresistible progress, regardless of what men are and do, has been by this time abandoned.

In such a time as this when a sense of futility and frustration comes over us, there is a tonic in this verse—"Receiving a kingdom which cannot be moved." After all, there is something fixed, final, enduring. After every uproar and confusion it remains the same.

All times, when we know the real and true history of them, have been troubled times. The reason why we think our day more troubled and our civilization more shaken than those of any other day is merely because through the increased means of communication we have more knowledge of what is going on in the world, and hence are more conscious of this age-long process, the shaking down of the things which exist. After all, the history of the world is the history of the re-

moval from age to age of those things which have been established. One who himself was a great world shaker in the hand of God, Cromwell, said, "What are all our histories but God manifesting himself that He hath shaken and tumbled down and trampled underfoot whatsoever He hath not planted?" The history of the world has been the history of things shaken, and the history of the future will be no different. Overturn, and overturn, and overturn, until He comes whose right it is, that has been the history of the world.

#### **The Early Church**

In these troubled days our thoughts go back more and more to the early church, and to those Christians to whom this message about a Kingdom unmoved was addressed. They were living in a pagan world, and under a government whose laws were hostile, perhaps by that time actually forbidding their faith and worship; and more than that, they were living in the midst of a society where every custom and habit of life was hostile to their faith and belief and morality. The doctrines which they held and proclaimed were doctrines which ran counter to the natural passions and desires of men. By every law they ought to have been overcome with a sense of the hopelessness of their faith and the futility of their witness. By every consideration they ought to have been engulfed in that sea of paganism. Yet they survived, and not only survived, but they are conscious that they are the heirs to a great inheritance, that theirs is a kingdom which cannot be shaken.

#### **A Grand Confidence**

I read the religious press of our day and everywhere there seems to be the note of bewilderment, of dismay, a lurking fear that perhaps the Church has laid hold on the wrong thing in Christianity, and must now emphasize something else, or completely reinterpret what it has taught. Again and again, we hear it said that if the Church does not do this or that, then it will disappear. But when I turn to the religious documents of the early Church, to the pages of the New Testament, I hear nothing like that. These believers were living in dangerous days, a government which they stigmatized as "the beast" was persecuting them. All society hated them and spewed them out of their mouth. The world in which they lived was one-half slave, steeped to the lips in licentiousness, unspeakably cruel and dominated by a mighty machine of war. Yet we hear from them no thought of Christianity being a failure because the world is un-Christian; nor any anxiety about the future of the Church of Christ; but always the note of

victory and conquest. Theirs is the only enduring Kingdom. It is a Kingdom which is to come, and yet which to every believer has already come. The world in which they lived was a wicked, pagan, godless world, but that fact did not cancel their world of faith. The whole world order they knew would one day pass away with its fierce hostility to God, and a new heaven and a new earth wherein dwelleth righteousness would take its place.

#### **Our Present Need**

We need something of this confident feeling in our day. There is always the danger that we should become, as one has put it, "the victims of the apparent and the transient," and should fail to take the age long view which is the privilege of our Christian faith. The moment we make the success of it, depend upon the state of the world and the state of human society, upon the ebb and flow of the progress and decay in the world, our Kingdom is lost. The Christian laments the state of the world, but he does not blame Christianity for it. He will seek to proclaim to the world the principles of Christianity, will oppose wrong and injustice wherever they show themselves; but always he is sure of the invincibility and the permanence of the kingdom to which he belongs. He is mindful of the fact, too, that neither Christ nor his Apostles can hold out any false views as to the conquest of this world by Christian faith, but proclaim the present, abiding, and future Kingdom of God, always rising triumphant above the storms of time.

In the Fifth Century, when Rome had been stormed and sacked by the Goths under Alaric, it seemed to men that the very foundations of society had crumbled, and enemies of Christianity even went so far as to attribute the gigantic calamity to the Christian faith. It was this which moved St. Augustine to write his great apologetic work which he appropriately called, "The City of God." It was an idea which he had borrowed, of course, from St. Paul and St. John. Amid the wreck and ruin of the world's greatest empire, he surveyed the vast foundations, the glorious walls, the massive towers, and pinnacles of the City of God. The humblest Christian believer had a city and a Kingdom which no Goth or Vandal could shake or move.

#### **Why Unshaken**

When Christ said that His Kingdom was not of this world, that was another way of saying that it cannot be moved, for it is not made up of the things of this world. It is made up of moral principles, of righteousness



and of justice. The universe itself is on the side of truth, and the very stars in heaven fight against Sisera. No storm of time can affect or shake in any way the kingdom of right and truth. In a lecture at Oxford, speaking of the French Revolution, Disraeli eloquently voiced this truth when he said: "When the turbulence was over, when the waters had subsided, the sacred heights of Sinai and of Calvary were again revealed; and amidst the wreck of thrones, extinct nations, and abolished laws, mankind tried by so many sorrows, purified by so much suffering, and wise with such unprecedented experience, bowed again before the divine truths that omnipotence had entrusted to the custody and promulgation of a chosen people."

The Kingdom of God cannot be shaken because it is made up of spiritual possessions—faith, hope, and love. On these things we can count. Whatever happens in or to the world about us, we know that love is better than hate, that truth is stronger than lies, that courage is better than fear, that hope is better

than despair, and that faith is better than unbelief.

The Kingdom of Christ remains because Christ is its King. He is the same yesterday, today, and forever. Men write of the twilight of the kings, but here is a king who shall know no twilight. In the womb of the morning, he has the dew of his strength. Thy Kingdom, O Christ, is an Everlasting Kingdom.

No; there is no doubt about that. The Kingdom of Christ cannot be shaken. The question for you and me is, "Do I have a place in that Kingdom? Do I know only those things which are sure to be shaken and taken away from me? or do I know also those things which cannot be shaken? Do I know Christ as my God and my Saviour, the same yesterday, today, and forever? Can I claim citizenship in His Kingdom, and therefore say with full assurance of faith, that "neither death nor life, angels nor principalities, things present or things to come, shall be able to separate me from the love of God which is in Christ Jesus our Lord?"

## A LAND OF GREAT THINGS\*

WALLACE M. CRUTCHFIELD

*"The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Psalm 19:1 and 2.*

**A** POLYGLOT Psalter of ancient date found in the Public Library of New York is encircled with marginal notes by the Bishop of Justinian of Corsica. Opposite the opening verses of the nineteenth Psalm is written, "Columbus boasteth that he was appointed by God to fulfill this prophecy." This means that Columbus expected great things of the land that lay somewhere in the mists of the Western Sea. The story of the discovery of America is one of the most fascinating in human history, and so let us deal with the time, the man for the time and the man's Master.

As to the time, it was the twilight hour that followed the Dark Ages. The Bible was a sealed book. A few learned monks pored over sacred scrolls and parchments and the millions starved for the Bread of Life. But this darkness was moving toward the dawn. In 1430

Lawrence Coster in the sleepy Dutch town of Haarlem went with his children for a day in the woods. In the forest he paused long enough to cut the initials of a child on a beach tree. Like a flash the thought struck him, "Why not cut letters of wood, ink them and make an impression on paper?" That happy thought was the sunburst. The art of printing was born. Books began to appear and the leaves of the tree of life went fluttering far and wide. The Bible came on to the market.

This was the period of the day break of freedom. On a June day in 1215 on the Island of Runnymede the Great Charter, that fundamental instrument of civil freedom, was signed. The only provision in this significant document touching the common people was that the farmer's plow could not be taken from him. That one provision was the entering wedge leading on to a great movement. Henceforth, more and more of the people would clamor for their rights. Jostling throngs in the old world were elbowing for room and man was clamoring to be free.

\*A Columbus Day Address

Then came the man for the time. When the hour struck, the man was forthcoming as he always is. I pay tribute to Columbus as a man of faith. The creed of Columbus was simple, but it was the dynamic of his life. "Out yonder somewhere there is an undiscovered land. India is to the west, and I will keep going until I find it. I pay tribute today to Columbus as a man of action. He went to the Convent of La Rabida and the holy fathers pronounced his theory of a round world contrary to the Bible. He went to the assembly of the scientists at Salamanca, and was assured that if the earth were round and he sailed to the poles, he certainly could not sail up hill back again. Going to the Royal Court he found the Exchequer was drained by long-continued wars. As he was taking his departure, Isabella beckoned and said, "You shall have your fleet though my jewels must be pledged for it." All things come to those who labor while they wait.

I further pay tribute to Columbus as a man of indomitable patience. The eventful day has come when his three Caravels are swinging at anchor in the Bay of Palos. These unseaworthy shells were destined to sail into unknown waters. The canvases are set, the anchors are raised, and the prior lifts his voice in prayer, "Grant a favorable voyage, O Spirit of God." Then follow fifty-seven days of monotonous voyaging, of gales and seas becalmed, of hope and disappointment alternating. There were mutinous mutterings among the crews. A mass of seaweed floating on the water caused a demand for sailing northward, but the log book reads, "This day we sailed westward." A flock of birds in the air suggested that land was to the south, but still the skipper writes, "This day we sailed westward." On October eleventh a light was seen in the gathering dusk. Perhaps it was the torch of some fisherman in a distant shore. At day break on the twelfth the boom of guns signalled the end of the voyage. The crews disembarked on a sun-lit island where Columbus raised the banners of Spain, and named the country "San Salvador," the land of our Savior, and so may it be forever.

Who piloted the fleet for this man of faith, action and patience? "There is a divinity that shapes our ends, rough hew them how we will." Columbus never dreamed of discovering America or of the glorious results that should follow such a discovery. He hoped to reach India, or that Atalantis, or that far-famed Ophir where the shores were said to be lined with golden sand. At such a shore he had hoped for treasure sufficient to revive the fires

of dying wars. Treasure he did find, but not that sort of which he had dreamed. Thus it is that man proposes and God disposes. Columbus did not set foot upon the shores of this land, but upon the sands of an insignificant island along our shores, and Columbus died without knowing the actual vastness of his discovery.

In due time another hour struck. In 1609 the Half Moon sailed from Holland, manned with a crew released by the armistice with Spain. Eleven years later the Mayflower landed, mastered by a crew that had fled from religious persecution. Thus came the sifted people of the old world—the derided beggars of Holland, Puritans from England, Huguenots from France and Covenanters from Scotia. That migration to America was the most momentous since Abram departed from the land of the Chaldeas, going to a country that he knew not. God had been fanning the threshing-floors of Europe to find wheat for the planting of America. Here was the land wherein the ultimate problem of civil and religious liberty was to be solved. Men were needed, men of independence, integrity, intelligence, industry, courage and broad-mindedness. Men were needed who hated oppression and believed in human rights, men schooled by flame and courage, men poor but independent, men armed mightily with the Sword of the Spirit, such men God needed and sent. For a hundred years God had kept the new world waiting until such men should be ready to enter and take possession of the land.

And here we are, heirs of such a patrimony. They call us a great nation with increase of wealth and influence. Let us as a great nation remember that power to the last atom is responsibility. May God grant that our America may come more and more to be a radiant center of holy light. We need to remember that the path of history is strewn with the ruin of nations that rose, flourished, tottered and fell, because they denied their destiny. The mission of our country is to be a bright and shining light for all mankind. The flickering light that dimly beckoned to Columbus from the shores of San Salvador was but a fore-gleam of that brighter light that glows in the statue of Liberty that would enlighten the world. Liberty, civil and religious, can be realized only among those whom the truth makes free. This is the glorious liberty of the children of God.

*The Expositor* is a medium for the exchange of ideas among ministers of all denominations.

# ABLE FOR LIFE

HARRY W. STAVER

*Phil. 4:13. "I can do all things in Him that strengtheneth me."*

*Scripture Lesson Ephesians 6:1-18.*

ACCORDING to one of today's psychiatrists, only about twenty-five percent of the population is biologically able for life. In other words only about one-fourth of humanity is equipped, by birth and blood, to withstand any and every circumstance that comes without flinching or losing heart or being overwhelmed. That is an interesting fact, if true, for the reason that so many of us are thus left out of the favored category.

One's first reaction, possibly, is to regard these percentages with amazement. Amazement may be followed by a disconcerted feeling that so many are thus handicapped and so few thus endowed. And finally, there may come a sense of dismay out of which issues the question: "If only twenty-five percent are biologically adequate for life, what chance have I who belong to the seventy-five percent not thus biologically blest?"

There are some considerations by way of an answer to such a question. And one of the most important is this, that the majority of persons in that larger group are not completely biologically bereft. They have some biological assets and generally enough for the average run of experience which the average one of us encounters. But suppose an extraordinary experience comes that calls for more biological equipment than one has. Even in such an instance there is assurance. For this is an observable fact, that in many cases people, not biologically equipped to cope successfully with a circumstance, have yet, as a matter of actual fact, coped successfully with that circumstance. How can such a phenomena be accounted for? It is accounted for in only one way: such individuals have learned that a biological lack can be supplemented with spiritual powers.

The Apostle Paul presents an interesting aspect of that phase of the matter in his Letter to the Ephesians. There he writes saying, "Put on the whole armor of God that ye may be able to withstand in the evil day and having done all to stand. Stand, therefore, having your loins girded with truth, having put on the breast-plate of righteousness; withal taking the shield of faith, wherewith ye shall be able

to quench all the fiery darts of the evil one, and take the helmet of salvation and the sword of the Spirit, which is the Word of God, with all prayer and supplication, and watching thereunto with all perseverance."

There is no occasion here to elaborate on Paul's figure of the warrior decked out for battle. Nor is there any need to interpret, item by item, the emphasis he speaks. The chief thing is that we shall see, in Paul's words, that there are means available to us spiritually which compensate for means we lack biologically. To understand that is vitally important — so important in fact — that our seeing it now may some day spell, in our experience, the difference between winning and suffering defeat. With spiritual equipment, with what the Apostle calls "the whole armor of God," one does not need to be biologically complete. We become "complete in Him."

Here we must shift our line of thought for a new factor enters into our consideration. To see the things that make one "able for life"—such things as Paul has enumerated—, to recognize their value and necessity, all that is important but it is not enough. We need to know more than the things of triumph, what they are. We need to know the technique of triumph, how to get them. Paul tells what things we need in order to "withstand in the evil day" and what we must do with those things, but he does not tell us how or where we can lay our hands on them.

And so we turn from the words of Paul and his enumeration of the weapons of our warfare to some words that Jesus spoke which indicate the way. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls." I think Jesus, in these words, gives us the technique of triumph. He tells us what we must do if we would find "rest" or joy or peace or strength to "withstand in the evil day." And the steps to that end are three.

First, "Come unto me." And what does that sort of "coming" involve? It means the spiritual acceptance of Christ as "the Way, the Truth and the Life" and a willingness to let Him lead us, through His word and example and spirit into that "Way" and that "Truth" and that "Life."

A second thing we must do is to "learn" of Him. That does not mean to learn about Him. It means that, I suppose, but it means more than that. It means to learn "from" Him. If we want to know where and how to get faith, for instance, we may learn it from Him. If we want to know the source of courage or the springs of hope or anything that religion can give to stand us in stead when the "evil day" comes, then we may learn it from Him. And the Source-book of such learning is the Bible, especially the Gospels. But we have to read it and study it and digest it and make it our own, if we would not be like those of whom the Apostle speaks: "ever learning but never able to come to a knowledge of the truth."

And finally Jesus says, "Take my yoke upon

you." There are explanations about the "yoke" and how it was used. But we pass all that by to interpret the Master's words in terms of service. To "take" his yoke upon us thus means to share the load with Him, to be partners with Him in the Christian enterprise.

"Come," "Learn," "Serve." Then the creative Spirit goes to work within us building assurance and confidence and faith and all the fulness of the things which make for victory. We may not be biologically complete. It does not greatly matter if we are spiritually equipped for the fray with the persuasions and powers Christ has provided and made available to us. And at the last, it may even be that we shall say with Paul, "I can do all things in Him that strengtheneth me."

## THANKSGIVING REMINDERS

TEUNIS E. GOUWENS, D.D.

*Psalm 103:2. "Bless the Lord, O my soul, and forget not all his benefits."*

**T**HANKSGIVING DAY brings with it certain reminders. It recalls to our attention certain truths which we are apt to forget. We do well, therefore, to turn aside from our accustomed work to think on these things.

For one thing, Thanksgiving Day reminds us that God is. It is a very easy thing to become so busily engaged that we neglect the deeper realities of life. The world is full of distractions and we are in danger of rushing so eagerly from one pursuit to another that we miss entirely the meaning of our existence. In our prosperity we tend to become like Jeshurun of whom it was said that he "waxed fat and kicked." Because he prospered, "he forsook God, and lightly esteemed the Rock of his salvation." In the abundance of our possessions, the spiritual world seems remote. We are hardly aware of its atmosphere. But the things of this world press upon us on every hand. To these we must give attention. And so our God is forgotten.

But this indifference to the Eternal is not accepted without protest. Every year, after the harvest has been gathered, we set aside a day for prayer and praise. We are grateful that we are living in a country in which we have never long been permitted to forget our debt to the Infinite. To be sure, we have other reminders of his existence and of his mercy. But here is a day, not a Sabbath, a day taken

out of a busy week, a day dedicated to the praise of the Almighty. The first thing of which Thanksgiving Day reminds us, therefore, is the fact that we have a God.

In the second place, this day reminds us that our God is such a one as Jesus Christ represents him to be. A religion derives its character from the character of the God whom its adherents worship. Christianity is the highest religion in the world because Jesus has given us the highest and truest conception of the Supreme Being. And the divine trait upon which the Master laid the crowning emphasis was goodness. The name which best described him whom he taught us to worship was Father. And it is this benevolence that occupies our minds on this day. When Governor Bradford called his people together on that bleak New England coast it was not to murmur against their God on account of the hardships they had endured. They had suffered. We, in our comfort, can only dimly imagine the severity of their life. The rigor of the climate, the peril of starvation, the fear of the Indian and the sense of loneliness combined to make their life a very cruel one. There was apparently much to justify complaint. But they did not complain. When they came together, they came together not to voice their discontent, but to voice their gratitude and joy. And so there has come down to us a day whose express purpose is to commemorate the goodness of the Lord.

I like to think of these stern, rugged pil-

grims on their first Thanksgiving Day. They were hearty believers in the sovereignty, the wisdom and the justice of God. Religion with them was not a mild and pleasant diversion. It made stupendous demands on their lives, and they met the demands. We think of them as men who were tremendously in earnest about their relation to the Almighty. They were solemn and reverent. They lived their lives in the fear of the Lord. But they testified to the poise of their faith, when they set aside a day to pay their tribute to the goodness of the Lord. With all their emphasis on the harsher aspects of their religion, they did not forget that God is love. And this recognition of the divine benevolence sweetened their whole existence. Their work was made easier, their relations with their neighbors more delightful and their homes more beautiful, because they knew that the one whom they worshipped was a Father who cared.

Again, Thanksgiving Day reminds us that God is a God who provides. It was no easy matter for the pilgrims on that cold, barren shore to secure sufficient and proper food for themselves and their families. But their toil was rewarded. The harvest was garnered. He who clothes the lilies and feeds the sparrows did not leave them destitute. And they were quick to recognize his bounty in their prayers. But the great Provider supplies not only bread. He supplies all that is needed for a complete human life. The joys of home, the advantages of education and the privileges of worship were all recognized as gifts from his hand. And for all these things, we praise our God today. He has given us a land rich in minerals, coal and oil, a land of abundant harvests, a land of great forests and rivers, and of rare scenic beauty. He has given us a country in which free institutions have grown up, in which liberty is prized and enjoyed, in which schools are available for all, and in which the soul is unhampered in its worship. From every nation in the world, yearning eyes are turned toward our shores, for America is still, as it has been since the days of the pilgrim fathers, the great land of promise. I am sure you share with me a sense of profound gratitude that we are living in this land of peace and plenty and freedom. The lines are indeed fallen unto us in pleasant places; and our heritage is good. Our own contribution to the material and spiritual wealth for which the name America stands has been meagre enough. What we enjoy we did not produce. It was given us as a gift. And we welcome this day for the opportunity it affords us to express our deep gratitude to the world's great Provider.

Again, as we think of our God today, we are reminded of the release he provides from bondage. Under his guiding hand, men have snapped the bands of oppression. They have risen against those whose commands called for a disregard of conscience. They have followed the gleam of truth and have broken the shackles of superstition. They have, with patient labor, mounted above the darkness of ignorance. Chief of all, in accordance with the plan of the Eternal and by means of his provision in Christ Jesus, they have triumphed over the power of sin. And what men have done in the past, men are continually doing today. If we have any experience with the living God, we have found him to be the great Liberator of mankind. He gave expression to an ever present quality in his nature when he led his children out of the land of Egypt. Wherever there is oppression, the Spirit of the Almighty is active to provide a way of escape. And those who respond to him are brought out into the glorious light of his liberty. We thank him this day because he is the giver of life and more abundant life.

Again, we are reminded this day that the universe is not without meaning, nor human life without purpose. There is a plan in the world, a plan which easily takes care of the stars in their courses and which at the same time is not unmindful of the smallest creature that breathes. It is a plan which issues from the heart of the Eternal. Life is a frail and empty thing, if there is no will in the world except the will of man. Life is a futile thing, if the grave can bring it to naught. If our lives are to be worth living, they must be sustained by the assurance that through us the divine purpose is finding expression. To the pilgrim, the end of life was to glorify God. And his character and achievement were determined by his aim. Human experience to him was a magnificent thing because it was centered in the Eternal. There is nothing that can so ennoble us and stabilize us in the things that are good as the conviction that this is God's world, that we are his people, and that all his love and omnipotence are enlisted to bring his purposes to a triumphant issue. We are reminded this day that this world is founded and controlled on a wise and beneficent plan.

Again, as we think of our benefits today, we are reminded that the Lord gives strength and comfort in time of sorrow and suffering. The hardship of the early pilgrims seems to us today to have been overwhelming. But they were not overwhelmed. They endured as seeing Him who is invisible. The problem of

pain has troubled mankind from the beginning. But the experience of the race makes one thing, at least, unmistakably clear. It is the fact that those who are nearest God are strongest in the hour of affliction. Some of us have been called to pass through severe trials during the past year. Our hearts have been burdened with grief, or our spirits have been crushed by adversity. But we cried unto the Lord in our trouble, and he delivered us out of our distresses. And as we reflect upon our experience today, a flood of gratitude wells from our souls.

Again, we are reminded today that God meets us in our new adventures. The man who starts out on a noble quest in obedience to some divine impulse in his soul will find that his enterprise brings him into the presence of the Almighty. Abraham, that great father of the pilgrims of the ages, left behind him home and friends and civilization and, in loyalty to a higher call, went out into a new place which he should after receive for an

inheritance. And when he came unto the land of Canaan, to a mountain on the east of Bethel, the Lord appeared to him, and said, "Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." It was a great adventure and it was crowned by a tryst with God. The pilgrim fathers, seeking a freer worship and a larger life, said farewell to kin and culture, braved the perils of the merciless deep and gained as their reward the inheritance of a wilderness. But the wilderness and the solitary place became glad for them and began to blossom abundantly, because God was there. It was a great adventure, and God was waiting on that farther shore to bless them.

Let us thank God today that he inspires great adventures for righteousness and love and liberty and peace and that at the end he stands ready to pronounce his faithful ones blessed. We are grateful today that we have a God who leads his people out, and then stays with them.

## GOD AND HUMAN HANDS

TALMAGE C. JOHNSON

*"It is God which worketh in you, both to will and to do of his good pleasure." Philippians 2:13.*

THERE is purpose in the soul of the universe. God is a purposive being. He creates nothing idly. That being true, it follows that human beings live for a purpose. They are designed not without plan. Whoever you are, however insignificant you may consider yourself, whatever may be the handicaps you face in life, be assured that God has something for you to do, a place for you to fill. His work must be done by human hands.

A touching illustration of this profound truth is found in Alexander Irvine's *My Lady of the Chimney Corner*. Anna, who has gone to comfort Eliza, after the death of her son, says: "Ah, wumman, God isn't a printed book to be carried aroun' by a man in fine clothes, nor a gold cross to be danglin' from the watch-chain of a priest. God's spirit comes in as many ways as there's need fur. He's comin', and that's quite a when. Get down on yer knees and have a talk with Him. Now tell Him to lay His hand on yer tired head in token that He's wi' ye in yer distress."

And then as Eliza falteringly prayed, Anna gently laid her own hand on the bowed head.

"He's done it, Anna. He's done it! Glory be to God. There was a nice feelin' went through me, Anna, and the hand was just like yours!"

"The hand was mine," answered Anna. "But it was God's hand also. Sometimes he takes a bishop's hand, or a minister's hand, whenever He can find it, and lays it on a child's head in benediction; then He takes the hand of a doctor to relieve pain, the hand of a mother to guide her child, and sometimes he takes the hand of an old craither like me to give a bit of comfort to a neighbor. But they're all hands touched by His spirit, and His spirit is everywhere looking for hands to use."

A group of men were talking informally about religion. Said one of them, "I don't believe that God bothers Himself about men; they're much too small to concern Him." I think he wanted to start an argument. I didn't argue. I merely answered. "In trying to make God great, you make Him much smaller than do I, for I believe He's big enough to be concerned with the smallest thing that He has made."

The great purposive movements of the Universe are doubtlessly too vast for human minds; the details of creation too numerous for human thought. But God grasps the whole

and means for every human being to have a part. Some play humble roles in the drama of life; others have leading roles. We may wish for magnificent and wonderful things to do; but if we do well whatever presents itself, we do well.

On the day of Pentecost there was but one Simon Peter, through whose matchless preaching thousands were added to the church. But who shall say that the other disciples failed to contribute to the program of their Lord? There was but one Paul sent to preach the Gospel to the Gentiles. But who shall say that Barnabas and Silas and all the others who worked with him and after him did not help to spread Christianity throughout the Roman Empire? Today, there is but one George Truett, one Harry Emerson Fosdick, one E. Stanley Jones, one Toyohiko Kagawa. But shall we say that the great number of earnest and sincere preachers of the Word are not having significant parts in bringing to earth the Kingdom of God?

You may not be able to preach at all. You may not even be able to pray in public. You may not be able to sing in the choir. You may not be a good Sunday School teacher. You may not be a good leader of a young people's group. There are all kinds of things you may not be fitted to do. But there is something. There is some place and some way for you to serve your Lord and the church of your Lord. Find it!

We shall not be able to live successfully and happily until we have found what God wants us to do. One of our fine young men came to me the other day saying that he wants to prepare himself for the ministry. "Don't be a preacher if you can help yourself," I said. And that same counsel is good for any chosen life-work. No one can succeed in an undertaking who does not somehow feel that he must do that thing, that it is God's purpose for him. "Woe is me, if I do not preach the gospel."

But the trouble with most of us is not that we have any difficulty in determining what God wants us to do. The trouble is that, knowing, we do not want to do it. For often times He wants us to do things that we would never choose for ourselves. He calls us into fields that we'd rather not enter. He leads us in directions we fear to take. It's easy enough to sing:

"Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my hands and let them move  
At the impulse of thy love."

But it isn't always easy to surrender life and hands when God calls for them.

What wonders God could do with us, if we would let Him use us! I think of what He did with those simple disciples of Jesus. I think of what he did with Martin Luther, John Knox, John Wesley, Charles Spurgeon, Dwight Moody, and all the great workers in his vineyard who gave Him their hands. He still can do great things with human hands!

Shall we prostitute our talents, whether they be many or few, to anything less than the plan of God? However humble the tasks He may have for us, they are glorious tasks since they are parts of His glorious purpose. To be sure, God can get along without you or me. He can do without our labor, our love, our money. We are the principal losers when we withhold them. But God is the loser, too. His great plan falls just a little short, when we fail Him. He needs our hands.

## OUTLINES

CLAUDE R. SHAVER, D.D.

### The Christian's Joy Dividends

"Enter thou into the Joy of thy Lord." Matt. 25:21-23.

From these parable statements we may infer that the dividends in this co-partnership which the Master had in mind, are not material or financial, but products of that higher relationship of the spirit into which he was leading his disciples. For these words, according to Matthew are among the farewell discourses of Jesus, and emphasized spiritual values.

I. Joy is *not* a direct result; but an accompaniment of wholesome activity; usually of an unselfish nature. It should not be sought, *per se*, but should be expected implicitly.

II. Joy expands the soul; it is different from mere amusement or pleasure. We buy amusement for pastime; but joy is a gift of God, having more enduring influences. "Weeping may endure for the night, but joy cometh (to abide as a guest) in the morning." (Ps. 30:5).

III. Sharing the Joy of the Master is greater than sharing his treasure. For his pleasure is in the redeemed ones. The teacher's joy is in the graduation success of his pupil. It means life's unfolding, and fuller achievement later on. May we not infer that this fuller achievement may continue even beyond the present life.

Not beyond the tomb, but here and now  
Some taste is given, of the joys that wait us  
Beyond the gates of heaven.

## Handicaps Which Boost

II. Cor. 12:7-9.

This is one of the so-called "unanswered prayers" of history; but one which was answered in a more profound manner than expected. Paul's thanksgiving spirit in this chapter, therefore, places his handicap along with other "exaltations and inspirations."

I. Here are opportunities for each life; for we all have our handicaps and hindrances. Achilles was vulnerable; David prayed "Cleanse me from secret faults." There are no "100% people" physically, morally or spiritually. Like Paul we may find a solution by meditation and prayer—*candid* meditation, *implicit* faith.

II. Handicaps have disciplinary value. J. D. Rockefeller II laments the passing of the woodpile and other "chore" requirements for American youth. Why Jesus left things for disciples to do—that they might grow in efficiency and power. Edison's deafness enabled him to concentrate. Beethoven's "silent" years were most vocal musically. John Bunyan's prison days brought forth "progress" most inspiring. (Ch. 12:10)

III. Handicaps make for common ties in fellowship and service. (A clever editorial writer comments upon the handicap of Will Rogers, whose spelling was abominable, and that of Irvin Cobb whose good "looks" are not famous; yet he says both of these artists capitalized their peculiar weaknesses with Hollywood and the newspaper world by their camaraderie.) The Church of catacomb days was a most fraternal and sympathetic fellowship. The members had "more in common" than present-day Christianity with all its wealth. The "Ties that bind" are woven often in adversity.

IV. *Providing*—God's grace is taken into account (Ch. 12:19). Robert E. Lee was greater in defeat than in victory. Helen Keller ministers to her afflicted teacher and older friend. Blind George Matheson traces "the rainbow through the rain"—in transcendent faith and victory.

## Thanksgiving a Moral Responsibility

Ps. 116:12-14.

The Thanksgiving proclamation of the one-time Chief Justice, as well as President of the United States, contained a clause which revealed the *judicial mind* of its composer; viz.—"A God-fearing nation like America should feel an *inborn sense of moral duty* to express

devout gratitude for the countless benefits enjoyed."

I. Material debts are moral obligations; why not spiritual ones? The Psalmist thus settles his own life policy. Charles Darwin came back from Patagonia to pay tribute, financial and vocal, to Christian missionary effort at home and abroad. A Jewish youth last year outlined "Fourteen Points" of gratitude for American citizenship.

II. The debt can not be fully paid by silent acceptance, under cover. There must be the "open" expression. As the would-be husband must express his love before the court of public interest, so likewise the grateful heart. Honesty demands open loyalty.

III. We appreciate fully by *using intelligently*. "The cup of Salvation" must be used as the donor intended the gift; viz., in fuller life development; and gratitude is always richer when openly expressed. Thus are giver and receiver drawn more closely together and in fuller understanding. Such a simple "Thank You" as the telephone operator expresses disarms formality and makes for more kindly and intelligent relations. "Do it Now" has many applications; but the Psalmist has anticipated most of them in his moral and *immediate* expression.

## The Farther Reaches of True Thanksgiving

Luke 17:15-19.

Thanksgiving may be a perfunctory ceremonial, or it may be an enthusiastic contact with Jesus Christ. In this instance, one out of ten participants went the farther journey and enjoyed the fuller satisfaction. Perhaps that is about the average percentage.

I. To pause amidst mere physical comforts is unfortunate, as with the nine other lepers. How many today are thus satisfied with—

More of this and more of that; more to eat and more to wear;

More of prepossessing power; more to hold and less to share.

II. That *one* returning leper was confronted with a fuller life possibility—"Wholeness." For we may infer that Jesus may have added in this case as in some others—"Sin no more," which is the real objective of Jesus' mission today, as at the beginning. Cleanness of life, because the Christ lifted it to higher levels, should be the final reaction of gratitude.

III. Such gratitude will express itself openly; as in this instance. Also note the fuller thought of the Psalmist (116:12-14). Every worship service should sound this note somewhere; even if their is no "mass."



# JUNIOR PULPIT

RICHARD K. MORTON

## Grass

**A** WRITER in a university periodical told some very interesting facts about grass—especially that eel grass you often see along the seacoast. That grass seems so unimportant, and often such a nuisance if you are out wading. But whether the grass is on your lawn or at the seashore, it is surprisingly important.

Just think: that eel grass that gets so badly in your way at the seashore helps to feed and protect various forms of sea and bird life. Without it they would not get what they need, and so would die out. Also, the grass in your yard may be helping to keep the soil from blowing away, and may be feeding many forms of bird life and other living things that we would not want to hurt. Yet we don't often think of grass as very important, do we? It doesn't blossom, and it isn't good for us to eat, yet it is so important in other ways.

What a lesson the humble carpet of green grass teaches us about the importance of little things, little things indeed that are right before our eyes or beneath our feet all the time. There is a wonderful ministry in our lives rendered by humble, unobtrusive things that we take so for granted and depend upon. Let us be grateful for all these wonderful and simple little things that God gives us, and not take any of them so much for granted.

## The Fruit of the Tree

**N**OT long ago, the Watchman-Examiner carried a fine story of a man who made six kinds of apples grow on the same tree, by the process called grafting. A small branch is fastened to a larger limb by a special process.

A mischievous boy, seeking to embarrass the man, and perhaps to fool him, went out and tied pumpkins, squash, and other vegetables to the tree, as if the man would think that, by some miracle, they might have been grafted to the tree!

When I read that little incident, I thought to myself that a lot of us are like that tree. We try to graft to our lives all sorts of outside elements instead of growing the fruit of love, joy, peace, and good will for which we were intended. Don't you often see people who have all sorts of haughtiness, greed, ill will, ambition, and pomp grafted to them, until they do not look like natural human beings any more?

Many of us are in danger of trying to make several kinds of conduct grow in the same life, or several kinds of ideas grow in the same mind, or several kinds of attitudes and hopes grow in the same personality. And sooner or later, we find that it cannot be done.

It might be well for us to look over our lives and see just what foreign things we have been trying to graft to them.

## The Rose Tree

**A** LITTLE country church in England, an English writer revealed, some time ago, has a little rose tree growing by its wall. The church has been built on land controlled by a landlord who wants no rent for the estate, but had it agreed that, as his fee, he would be entitled to one rose a year from that tree by the wall. Of course, he does not require it every year, but must have it legally, if he should insist. The people are only too glad to maintain that rose tree to remind them that they have a landlord who does not exact anything more than love and beauty from them. They would not change the situation for the world.

God, too, never exacts from us anything but love and goodness and service from us, but that takes all of us. He never is harsh for payments or anything, but rather freely gives us all things needful. But ought we not give a beautiful little rose of faith and love to Him every day of our lives?

God says we can have this marvellous world of ours, and know joy and power and health and success and goodness in it, if we but serve Him with loyalty and sincerity and do His works among others. That is the kind of flower He wants in return for His goodness and mercy toward us. God just wants us to give, of our own free will, some little token of our appreciation. Have we it ready for Him today?

## Thoroughness

**E**VERYBODY likes people who stick to their duties to the end, who do not easily give up, and do not leave things unfinished.

The other day I heard of a boy who had promised to do an errand, and he went off and forgot all about it, while people waited for him. I also heard of a girl who accepted a position in her class; she was to take charge of a party. She was interested in it for a while, and then she began to think of other things instead, and so just let those duties to her class go, and so the party was ruined.

I hold in my hand now a piece of wood (*holding it up to view*) in which, as you see,

a nail has been driven a short distance. This represents boys and girls who are willing to get something started, but don't carry them very far. You see now (*moving the nail back and forth*) that the nail is in such a short distance that it will not hold. I hold in my hand now, as you see (*holding it up to view*) another piece of wood in which a nail has been driven half-way through. That will now hold tightly,

but it is only partly in, and may not perform the task that it was given. I now hold another piece of wood (*holding it up to view*) into which another nail has been driven right down to its head, as you see. This represents boys and girls who carry their work right through to the end. They are thorough. They do what they say they will do. They are strong. God's work needs boys and girls like that.

# I L L U S T R A T I O N S

WILLIAM J. HART, D.D.

## He Knew God

*Phil. 3:10. "That I may know him."*

"How can we get along without Caoli?" folks asked when he was about to be moved from one mission field to another. The story is told by the Rev. B. O. Peterson, Manila, P. I., who stated that "Caoli has not had opportunities for education, knows no English and, generally speaking is an illiterate man." He, however, was an ordained local preacher. A school teacher, asking that his services might be continued, said: "We want Caoli because he knows God and leads others to know God. He is very ignorant on many things but knows what we most lack and should know most of all."

When traveling over a rough road where the mud was deep, and the rain was falling heavily, one of the two missionaries with Caoli asked him what sort of a road he was leading them over. A smile lit up the man's face as he replied: "This is the Christian's road." Said the missionary: "That was the biggest short sermon I have ever heard. I complained no more."

Another time Caoli was ascending a steep hill with the missionary. Both carried a heavy burden of baggage. When at the top the missionary made a remark about being out of breath, Caoli quietly answered: "Isn't it good that we can pray?"

Blessed is the man who knows God!

## Unique Power of the Quakers

*II Peter 1:7. "Brotherliness with Christian love (Moffatt)."*

In an article, "Again the Quakers Play the Good Samaritan" in the New York times (February, 1939) these illustrations were found:

### 1—On a Mission of Kindness

Three Pennsylvania Quakers—a college pro-

fessor, a business man and a schoolmaster—went quietly into Germany the other day, moved by concern for the oppressed Jews and Christians of that hate-sick land. They were backed by no political or military force; they spoke merely for a small religious sect. Yet they won the official permission of Nazidom to undertake to relieve and rescue hundreds of thousands of the victims of Nazi persecution.

Those envoys of the American Friends Service Committee were not the first Quaker mediators Germany had seen. Three centuries ago English Quakers interceded there for harried Mennonites; and after the World War, when Germans were starving, the Quakers stood by for two and one-half years, feeding a million people a day at that hungry time.

### 2—Secret of Influence

What is the secret of the Quakers' unique power in the world? A hint of it is found in Oliver Cromwell's remark when Fox, whom he had released from arrest, declined his invitation to a state dinner. "There is a people risen," said the Lord Protector, "that I cannot win with gifts or honors." The selflessness of the Friends has compelled a selfish world's confidence and been their strength from the first.

### 3—Practices His Religion

The Quaker is seldom a part-time Quaker, but practices his religion the whole week through. It leads him to perform his promises, pay his debts, put service before profit, and avoid lawsuits. It prompts him to take care of his needy—there has been, it is said, no Quaker's name on the WPA rolls. In this country, where two-thirds of all Quakers live, it moves him to support the American Friends Service Committee, which governs the social and welfare work of his order. —L. H. Robbins.



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### Each Gave Support to Others

III John 8. "Fellow-helpers."

A ministerial friend of mine was walking with the owner through a forest of beautiful pine trees. The minister remarked to the owner that some of them looked as though they could be profitably cut for lumber. Looking at the trees the latter said, "Yes, but if I cut some, the wind would get a sweep and others would be blown down. And when one tree is blown down it loosens the roots of other trees adjoining it."

### Chinese Patient's Tribute to a Doctor

Isa. 53:4. "Surely he hath borne our griefs, and carried our sorrows."

Dr. E. Stanley Jones tells us that on a tablet in the chapel of the Peking Union Medical College, in memory of Dr. Hall, who died of plague infection while attending to his patients, there is written what a patient said of him: "He took my sickness into his own heart." The writer of the Epistle to the Hebrews said: "For ours is no high priest who is incapable of sympathizing with our weaknesses" (Heb. 4:15, in "A New Translation of the New Testament" by Dr. James Moffatt).

### Hospital Conversation

I John 5:3. "The love of God."

The other day I was walking through the wards of the hospital. As I entered the first one the Sister said to me, "Will you have a word with Number Ten, sir; he is having his operation this afternoon?" He was a great soul, kindly and courageous. Of the ordeal in front of him he said nothing. He spoke of the gratitude he felt for everything that was being done for him. The nurses were angels, the doctors just wonderful, and the hospital a place sent from heaven. "He's just like a tonic," the Sister said to me.

He was suffering from a malignant growth for which there was no possible chance of a cure. One morning a week later I was in that ward again and I made my way to this man's bedside. He had had a bad night, and he looked frail and tired. In a voice scarcely above a whisper he said, "Will you talk to me?" "What shall we talk about?" I asked. He smiled, and with that smile the tired look left his face. "What else is there worth talking about," he said very simply, "but God's love for men like me?"

Here was a man, stricken by an incurable disease. He had just passed through a night of pain and discomfort. And yet this was his

testimony: "Who trusts in God's unchanging love builds on the rock that nought can move." Great multitudes have found that "a joy in sorrow, a secret balm in pain." My hospital life has been a constant witness to that fact.—*Philip Inman, Chairman of the Charing Cross Hospital, London.*

### Let Your Religion Be Our Religion

Ruth 1:16. "And thy God (shall be) my God."

Very thrilling is the account which comes telling how an Indian, Abraham, a reformed drunkard and convert of the Mission to the Outcasts at Nellore, forgave the old associates who spitefully carried off and sold his cotton and also chopped off his fingers with a hatchet. Abraham, however, would not prosecute. "As my Lord has forgiven me, so I forgive them," said he. So amazed were his foes that they came to him and gave him the cotton money, crying, "Let your religion be our religion!" To-day they plough Abraham's fields, look after his family, and practise Christianity.—*Mrs. Fraser in The British Weekly.*

### Braille: Learned to Read With Her Lips

Phil. 3:13. "This one thing I do."

A girl was both blind and deaf. Her only contact with books was by means of Braille. Through some accident she lost the use of her fingers. But a friend fixed the paper for her and she learned to read by the pressure of her lips upon the page. She put her energy into the thing that remained. Courage like this should help us to stop grieving over what is gone, and have the grit to develop what is left.—*Rev. James Reid.*

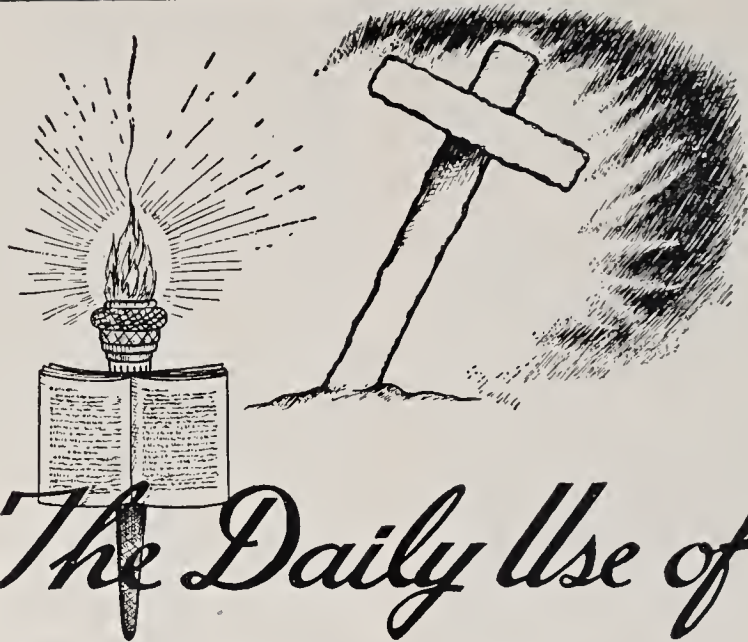
### Men Needed

Isa. 46:8. "Show yourselves men."

I was present in Nanking on June 1, 1929, at the state funeral of Dr. Sun Yat Sen, the father of the Chinese Republic.

The Chinese President of Fukien Christian University, told me: "I was so discouraged this spring. We only graduated twenty boys. To be sure, they were the best class we had ever graduated. They had stuck to us in spite of all the anti-Christian propaganda and the persecution of a few years ago. Yet what can twenty boys do with China's problems?"

"But I will never be discouraged again! Sun Yat Sen was only one man, but for forty years he never swerved a hair's breadth from one great ideal and devotion. Millions of dollars went through his hands, and not a copper stuck. He, one man, changed the whole face



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of the Chinese nation. There is no hope for China except in men, and I am going back to my institution, building men, never to be discouraged again in the way that I was before."  
—Walter H. Judd, M.D., in *The Christian Advocate*, June 15, 1939.

#### Street Named After Missionary

Rom. 12:21. "Overcome evil with good."

"You are the Jesus Christ teacher, from Mandalay, aren't you?"

"Yes," was the answer.

"Then please go back to Mandalay, for we don't want you."

Such was the conversation between elders of the town of Pakokku and the Rev. Arthur H. Bestall when the latter went from England to open a Methodist mission years ago in Pakokku. Mr. Bestall had been successful among Buddhists and Christians alike in his work in various centers in Burma, and had shown great interest in the lepers he had encountered.

Though requested to return to Mandalay, yet this tactful missionary found a way to preach the Gospel in Pakokku. Later the work came under the care of the Rev. Alfred Wood-

ward, and when, in the summer of 1937, Mr. Bestall closed his earthly career Mr. Woodward, who was associated with him for ten years, said:

"When I took over charge of the work at Pakokku, to open our mission, those same 'elders,' who now rejoiced in the title of 'Municipal Commissioners,' met in solemn conclave and passed a resolution of thanks to the 'Sayah Gyi' (teacher and his wife) and also decided to name a street after him, which still bears the inscription, 'Bes-a-daw Lan' (Bestall Street)."

Thus did the missionary, who was at first "despised and rejected," win recognition for himself and honor for Christ by displaying the Christlike spirit.

#### The Ninety and Nine

Luke 15:6. "Rejoice with me; for I have found my sheep which was lost."

"At a great gathering in Denver, Mr. Ira W. Sankey, before singing 'The Ninety and Nine,' gave an account of its birth. Leaving Glasgow for Edinburgh with Mr. Moody, he stopped at a news stand and bought a penny religious paper. Glancing over it as they rode on the cars, his eye fell upon a few little verses in the corner of the page. Turning to Mr. Moody, he said, 'I've found my hymn.' But Mr. Moody was busily engaged and did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrapbook. One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken with great effect on 'The Good Shepherd.' At the close of the address, Mr. Moody beckoned to his partner to sing something appropriate. He put the verses before him, touched the keys of the organ, opened his mouth and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath and wondered if he could sing the second the same way. He tried it and succeeded. From that moment it was a popular hymn. Mr. Moody said at the time that he had never heard a song like that. It was sung at every meeting and was soon going over the world. While traveling in the Highlands of Scotland a short time later Mr. Sankey received a letter from a lady at Melrose thanking him for singing the verses written by her sister. That sister was Elizabeth C. Clephane. He wished to call it 'The Lost Sheep,' but Mr. Moody insisted upon calling it 'Ninety and Nine' whenever he announced it." *New Century Leader*.

### New Harper Books

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### Wouldn't Take "Easy Money?"

*II Cor. 1:12. "For our rejoicing is this, the testimony of our conscience."*

Most college freshmen need money, and Miss Blanche Beebe, a twenty-one-year-old freshman at Hartwick College, Oneonta, New York, was no exception. In fact, she was so much in need of money, and so anxious to earn some, that she cared for three little children in the home of a local dentist.

Busy with her studies and her job, she rarely went to the movies, and hence was rather unacquainted with some of the customs which prevail. One evening, around the holiday season, she decided to go, on a Saturday night, to see the moving pictures. Entering, she was given a ticket, but did not realize its significance. Later, when the manager drew her number from a large wheel, she was called to the stage. She did not want to go.

Persuaded, however, she went. As she approached the manager, he offered her the money to be given out that night, the sum of \$185.50.

"I don't want the money," she bravely said. The crowd gasped. Probably many of them had come with the hope of winning the prize money.

"If you don't take the money, we shall have to give it to somebody else," said the manager.

"That's all right with me," answered Miss Beebe. Another drawing was held, and the money was passed to another person.

When questioned by a reporter on the college campus afterwards, Miss Beebe said that she did not believe in "such ways of getting money." But couldn't you have used the money?" she was asked. Then came the reply of this young woman from Berne, a rural district near Albany:

"I suppose I could have, but there are other ways of earning money. I went into the movies to see the show. The money just didn't appeal to me. It wasn't my idea of getting money the right way. I didn't want it."

This item of news was sufficiently significant to call forth an editorial in a Utica paper, where the editor of the Observer-Dispatch closed by saying, "Many a reader of the item no doubt thought to himself or herself that what this country needs more than inflation or armament is more Miss Beebes."

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# CHURCH AND SOCIETY

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## Truthful Community

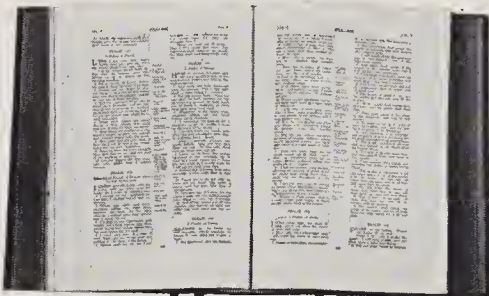
*Jno. 14:6. "I am the Way and the Truth."*

*Jas. 3:5. "The tongue, a little organ, yet very boastful."*

The modern church is not unmindful of the marked potentiality of the radio as a medium of intellectual exchange. In narrating current events, religious or secular, refined music and drama, art and education—the radio has a wide field and audience. But why doesn't the average commentator and radio announcer aim to describe the event and occasion as it actually occurs in real life? Or are radio reporters hired for their ability to color, daub and ballyhoo? Not every event is "epochal," "astounding" or "superlatively great and grand!"

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## Prepared Community

*Numbers 23:10. "Let me die the death of the righteous."*

A study in contrasts! The first carriage of the funeral cortege slowly approached. As it passed, a bystander was seen to nudge his neighbor and smugly remark, "Now the world is surely getting better!" Another case, or shall the mourners, perhaps,—a neighbor, business associate or pastor be heard to say: "and so Valiant-for-Truth came to the river and he passed over, and all the trumpets sounded for him on the other side." In which procession will you and I be?

## Cultured Community

*Gen. 1:27. "Male and female created he them."*

One reason why Napoleon met his "Waterloo:" he could never tolerate an intellectual and independent woman. Madame de Stael once asked him, whom he considered the greatest woman in the world. His reply, "she who has borne the most children." He was thinking of more cannon fodder. Napoleon ordered his aids, "keep de Stael out of Paris—she makes the people think!" Mussolini recently gave a national reception to 92 Italian mothers with the most children. The highest had twenty, the lowest, fourteen. More army stretchers! Christ and his church have a large place for the intellectual, independent and Christian woman.

## Adventurous Community

*Ps. 23:3. "He leadeth me."*

*Philip. 3:14. "I am pressing toward the goal."*

Henry M. Stanley, the Explorer, discovered three worlds: the world without, the world within and the world above. In his Autobiography, he states: "religion grew deep roots in me in the solitude of Africa, so that it became my mentor in civilization, my director, my spiritual guide. With religious conviction we can make real and substantial progress; it gives body, pith and marrow; without it so-called progress is empty and impermanent—for without the thought of God—we are tossed about on a sea of uncertainty. . . ." Noble words! It took more than the philosophy of naturalistic mechanism and determinism to motivate a Stanley. No sign of a devitalizing, depersonalizing defeatism here.



# MID-WEEK SERVICES

SHIRLEY S. STILL

## I. Christian Enthusiasm (Rally Day)

Hymns: "Hail Him, Hail Him."

"We're Marching to Zion."

"Joy to the World."

Leader: at this meeting we are asking for messages of Christian enthusiasm from various groups in the church. We expect joyful people to bring us joyful tidings. Listen to the good news!

First speaker: (representative of church officers, brings some plan or program or bit of good news from the Board.)

Hymn: "Praise Him."

Prayer: that we may work joyfully and enthusiastically together.

Message from the church school superintendent. Let him tell of plans for better teacher-training, announce a contest, tell about promotion-day, or tell any good news — and tell it enthusiastically.

Hymn: "Mighty Army of the Young."

A prayer of thanksgiving for God's help and blessing.

Message from the women of the church—an enthusiastic message of what the women hope to accomplish during the autumn season or of some new accomplishment.

Hymn: "Faith Is the Victory."

Message from the Young People's Organization of the church. (Tell something good you've done, or tell something you plan to do.)

Hymn: "Ring the Bells of Heaven," or "O Happy Day."

A prayer for help and courage and enthusiasm for the work.

The Minister's Message: Here we have accomplishments and tasks. Let us set to work enthusiastically to accomplish things for Christ. The value of enthusiasm in the Lord's work.

Hymn: "Loyalty to Christ."

Benediction.

Recessional: "Onward, Christian Soldiers."

## II. Home-Going (The Prodigal Son)

Luke 15:11-24, read in concert.

Hymn: "I've Wandered Far Away from God."

A prayer for all prodigals.

Hymn: "Return, O Wanderer, Return."

Discussion, led by someone who will keep the people to comparatively short answers and will get a word or two from the hitherto silent.

Questions for discussion:

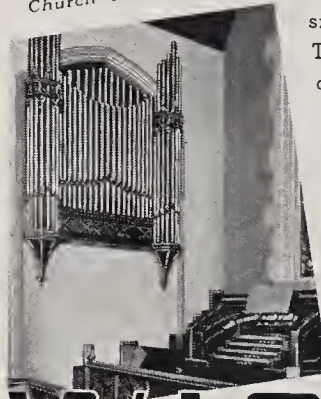
1. Of whom is the prodigal son a picture?
2. In what way may our lives be compared with the prodigal's leaving home?

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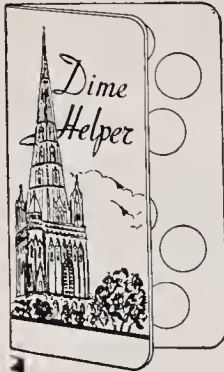
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3. What is represented by the far country?  
4. What is the "substance" that is spent in the "far country?"

5. Does every prodigal come to feel lonely and homesick for the father's house?

6. What is the comparison which would suggest the poverty-stricken state of the prodigal?

7. What are the husks?

8. What is meant by the statement, "He came to himself?"

9. How do *we* make the journey to the father's house?

10. Can we be sure of a welcome like the prodigal's welcome? Why or why not?

11. Why do people ever wait in sin when they know they can return to the father's house?

12. Why do you think the parable shows the prodigal without a true friend in the "far country?"

Hymns: "There Is a Way That Leads to Death." "The Way of the Cross Leads Home." Special song, "The Prodigal." Benediction.

Recessional: "I Know That My Redeemer Liveth."

### III. The Challenge of Spiritual Adventure

Hymn: "Lead On, O King Eternal."

Bible Reading: Matt. 28:11-20.

A *prayer* that we may accept the challenge to spiritual adventure in its widest sense; that we be always growing and doing.

Hymn: "Christian, Dost Thou See Them?"

Sermon: "The Challenge of Spiritual Adventure." Matt. 28:18-20.

Intro. The Great Commission is the greatest challenge to spiritual adventure and daring that has ever been issued.

I. It is a call to go to all the world.

1. This implies the adventure of travel. The farthest horizon of the world is the limit of the christian adventure.

2. This implies the adventure of daring. There are many dangerous places to go. Danger is not mentioned. One is called to go everywhere regardless of danger.

3. This implies freedom from the bondage of money and material things. We are not commanded to go where we are paid or where things are convenient. We are to *go*—that is adventure.

II. The Great Commission is a challenge to teach the greatest message in the world.

1. This supplies the adventure of an important task. We are more important than the

ambassadors of great nations, inasmuch as God is more important than any nation and we are "ambassadors for Christ."

2. Also, life is worthless without a worthwhile task. We have the most worth-while task in the world. Life and death hang on the every-day activities of every Christian.

III. The Great Commission is a call to the greatest companionship in the world.

1. One of the greatest adventures in life is friendship. We have the challenge to become part of the greatest pact of friendship in the universe.

2. One of earth's greatest adventures is comradeship in war. We have comradeship with Christ in the great war against sin.

3. We like the end of every adventure to be "And they all lived happily ever after." The end of the christian adventure is happiness ever after.

Conclusion: I call you, not to passive, careless, nominal Christianity. I doubt if such a thing has any genuine existence. I call you to the high adventure of real, ardent, hazardous Christianity. Join the world's greatest war, know the world's greatest Friend, be the Kingdom's greatest ambassador, carry the world's greatest message into the farthest limits of the world. I call you to the certainty of final victory.

Hymn: "Stand Up, Stand Up for Jesus."

Benediction.

Recessional: "The Son of God Goes Forth to War."

#### IV. The Ascension

Hymn, "I Believe."

First story of the Ascension, read by a boy. Mark 16:15-20.

Hymn: "I Know That My Redeemer Liveth."

A *prayer* for Christians everywhere that we may appreciate what it means to have a risen and ascended Lord.

Second story of the Ascension, read by a girl, Luke 24:36-53.

Hymn: "One Day When Heaven Was Filled with His Glory."

A *prayer* that all the peoples of the world may come to know the Lord Jesus.

Third story of the Ascension, read by the oldest Christian, Acts 1:1-12.

Hymn: "Crown Him with Many Crowns."

A *prayer* that we may live His life and spread His message.

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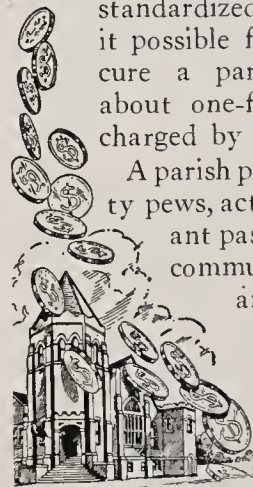
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## BOOK REVIEWS

I. J. SWANSON

### A HISTORY OF THE EARLY CHRISTIAN CHURCH

By William Scott, A.B., A.M., S.T.M., Th.D., Professor of Religion, Randolph-Macon Woman's College, Lynchburg, Va. Cokesbury Press, 1936. 357 pages. \$2.50.

This book was written primarily for college students. After setting forth the religious and historical background of the life of Jesus, it investigates the meaning of his life and teaching in its bearing upon Judaism, and follows the growth of Christianity up to the time of the calling of the Council of Nice. It is clearly and simply written, well-arranged, with many convenient sub-divisions, and is thus formally well-adapted for a text-book. The period treated is so exceedingly rich and extensive that, as the author states, his material is greatly condensed, and the emphasis has been placed upon the interpretation of the facts, rather than upon giving a full narrative of the facts themselves. This method renders the book more suitable as a text to be lectured on than as a satisfying narrative for the general reader. The author believes in the creative quality of Jesus' work. He states in his preface "The writer is not of the opinion that Christianity became a vast syncretism and that in the interplay of the forces which produced it the historic Jesus was but one of many factors. While it is true that the early exponents of the Christian faith adopted current modes of thought as the medium of their message, nevertheless, they selected only what served to express a unique faith originating in the life and teaching of Jesus." Yet in this unique faith the author has omitted many things which have always been held essential to Christianity, the divine-human personality of our Lord, the meaning of His death for the sin of the world, the literal resurrection from the dead. Thus amid much that is excellent both in matter and expression one misses the vital element that really made Christianity the one and final revelation of God to the world. The Jesus who was but a teacher would long since have been forgotten. It was what he is and what he did rather than what he taught that constitutes his real and lasting significance.

—Paul Hoerlein Roth.

### FIVE MINUTES TO TWELVE

By Dr. Adolph Keller, Cokesbury. 121 pages. \$1.00

"This little book was not so much written as received," says Dr. Adolf Keller. In a small volume of 121 pages he seeks to pass on something of the vision of the Church's opportunity which came to him at the Oxford Conference and during his participation in the recent "Preaching Mission," in the United States. The author evaluates the present-day rivals of Christianity as he finds them in Communism and Fascism and, while he accords full credit to them for such achievements as

they may justly claim, he sees that they can never supply the spiritual needs of men. In this failure of modern economic movements is the Church's call to "take the Gospel seriously" and go forward. "It is five minutes to twelve in the course of human history." An excellent essay on the spirit of the times. —Alvin E. Magary.

**WHAT USE IS RELIGION?** By **Elmore M. McKee**, Scribner's Sons, 1939 Pages 260 \$2.00

The author is the Rector of St. George's Church, New York City. He considers religion a powerful force, and in seventeen chapters deals with the questions of sincere skeptics. He writes sympathetically and yet always as a Christian minister. One feels he must have helped to clarify the thinking of his hearers and carried them beyond their doubts. Preachers will find much suggestive material for pulpit work. The book is to be strongly recommended. —William Tait Paterson.

**BIRD VOICES, SONNETS, BATTLEDORE, UNCONVENTIONAL VERSE**

By **William Bacon Evans**, Moorestown, N. J. 68 pp. and paper covers.

During an illness while in Syria the author had a longing to hear the songs of home-birds, and so, from memory, he wrote the words which to him represented the songs and calls of several of our birds. The sonnets deal with such subjects as "Praise," "God's Goodness," etc. Battle-dore includes, short poems on "The Universe," "Work," and several other subjects. Unconventional verse has such items as "Ambition," "Shelter," and "Heredity." These are short poems for spare moments. —William J. Hart.

**RICH RENDERINGS OF HOLY WRIT**

By **Keith L. Broods**: American Prophetic League, Inc. Paper covers. 80 pp. (No price stated.)

Here are one hundred and fifty Scripture passages with different translations considered and expounded. For example, Hebrews 4:12, "The Word of God is quick and powerful:" the Twentieth Century translation is cited, "God's Message is a living and active power," with still another rendering, "energetically efficacious." This is followed by the author's brief comment. A large number of them will be found excellent starting points for good sermons. —William Tait Paterson.

**THE HISTORY OF THE EPISCOPAL CHURCH IN JAPAN**

By **Rt. Rev. H. St. George Tucker**, Scribner's. 221 pp. \$2.00.

In these days any man who has something authoritative to say about the Japanese people should be heard by those whose business it is to know what is going on in this distracted world. The Right Reverend H. St. George Tucker, now Bishop of Virginia and formerly Bishop of Kyoto has written a valuable little book in his "History of the Episcopal Church in Japan.

Christianity was introduced into Japan in 1549 by Francis Xavier. A century later it was rooted out, leaving only vestiges to indicate that it had even been planted. It was not until 1853 that the Episcopal missionaries began the first non-Catholic work among the Japanese people. The story of their battle to break down Japanese intolerance of Christian teaching is informing and significant. The change, within two generations, from an Oriental feudal state to one dominated by the "progressive" ideology of the Occident, is one of the sensational developments of recent history.

Following his historical review of Christian work in Japan, Bishop Tucker deals with the problems of the Church there in recent years. The book is an excellent short treatment of an important aspect of Christianity in the world of today. —Alvin E. Magary.

**THE MEANING OF MOODY**

By **P. Whitwell Wilson**, Revell. 151 pp. \$1.50.

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the observance of his centennial has added to them. Members of his own family have written frankly and lovingly concerning him; and various others have made their contributions relative to the life and labors of this zealous modern prophet of God.

This latest addition to the biographies of Moody is by a cosmopolitan newspaper correspondent. He is familiar with both British and American life. Readers of The New York Times frequently see his name at the head of articles in the magazine section of that paper. Like Moody, he is a layman, and therefore gives a new estimate of the great American evangelist.

Mr. Wilson has made himself thoroughly acquainted with the schools and the buildings at Northfield, and has furnished a sympathetic study of Moody's educational activities, as well as his evangelistic work. The reviewer saw him at Northfield during the days of the observance of the Moody centennial, in the summer of 1937, carefully observing every feature of the program. He acknowledges his indebtedness to Dr. John McDowell, who was chairman of that significant event.

Eight chapters are found in this volume, beginning with "The Ambassador" and ending with "The Claim." They make delightful reading, and contain a great fund of information concerning a man who is becoming a part of our cherished American traditions.

—William J. Hart.

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## THE FULNESS OF ISRAEL

A Study of the Meaning of Sacred History, by W. J. Phythian-Adams, D.D., Canon of Carlisle, Chaplain of His Majesty the King. Oxford. Warburton Lectures. 226 pp. \$2.75.

The learned author hopes that this book "will help to stimulate the minds of some students of the Bible." This modest hope will be fulfilled by this scholarly and stimulating book. Contents: Introductory: The Church And The World, The Book Of The Old Israel, Jahweh's Call, Exodus, Success and Undoing, Servitude, Map of The Ancient World, and Index.

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## THE SECOND WORLD CONFERENCE ON FAITH AND ORDER

Edinburgh, 1937, Edited by Leonard Hodgson, D.D., D.C.L., Canon of Christ Church, Secretary to the Conference. Oxford. Macmillan. 386 pp. \$2.50.

Contents: Preface, Part I, The Proceedings. Introduction: Lausanne To Edinburgh (1927-1937).

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  - a. Qualification—wise, kind, etc.
  - b. Experience—been over the road
  - c. Interest—He died for me
2. **The Traveler—"me"**
  - a. Must take the journey
  - b. Have not had experience
  - c. Need just such a guide
3. **The Road—"path"**
  - a. One of many
  - b. Is a narrow road
  - c. Not many going this way
4. **The Destination, "life"**
  - a. Contrast with death
  - b. A delightful anticipation
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The Conference was rich in faith, unity and love. Every minister should read the entire proceedings, and especially the addresses.

#### CHRISTIANITY AND MORALS

By Edward Westermarck, late Professor of Sociology at the University of London. Macmillan. 427 pp. \$5.00.

This is a large and learned book by a Sociologist of the school of Spencer, Ward and Giddings. In it the author of the famous "History of Human Marriage" discusses the origin of moral ideas, the teachings of Jesus and Paul, the influence of the early Church, the medieval theologians, the Reformers, Sacramentarians and Ascetics. Such matters as war and the regard for human life, marriage and divorce, and the relation of religion to economics are treated at length.

Like most Sociologists, Professor Westermarck is inclined to use good and bad evidence in furthering his argument. All is grist that comes to his mill and he quotes recognized authorities along with "a Christian Bishop," "a business man," and even a tiger reported to have been scared out of its wits by a mouse. Of course, one cannot ask, "What tiger and what mouse?" but a scientific writer should make sparing use of travellers' tales.

Jesus, says Westermarck, was a moralist, Paul a theologian. Jesus never made belief in his Messiahship a condition of salvation; Paul bases his system wholly upon redemption through a belief about the cross. Paul was not interested in the teachings or the example of Jesus. He laid great stress on the Resurrection, his early training in Tarsus inclining him to a preoccupation with doctrines drawn from "pagan cults which were much occupied with divine beings who had died and had risen again."

"As for the doctrine that a man is justified by faith without the deeds of the law," says the author, "it may be asserted unhesitatingly that it has proved to exercise an evil influence on the morality of conduct."

The book is not for the reader who believes that unorthodox opinions should not be published. It is somewhat diffuse and overloaded with citations. Like the beard of Polonius, it is too long. But to one who reads with intellectual courage and discrimination it may be recommended as the work of a scholar on a subject of great interest in our time and a welcome relief from the flood of superficial twaddle on "the ethic of Jesus" which has recently proceeded from the ink-pots of the uninformed.

—Alvin E. Magary.

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quite so well known.

The biographical narratives are sketched in fully enough to be useful, and there is much of the dramatic in these accounts. The pages would have been even more helpful to the minister and religious worker if more attention had been given to an analysis of the talents of each and a presentation of the burden of their message and the particular contribution which was theirs. As it is, however, the volume will prove a real source-book for illustrations and inspirational matters drawn from life.

—Richard K. Morton.

**THE RELIGION OF THE NEW TESTAMENT**  
 By Professor Earnest William Parsons. Harper Brothers. 226 pp. \$2.50.

It is written for ministers and students of the New Testament. It is an attempt not to pull apart but to point out the origin, significance, and importance of the various strands that together make up the cord which binds us to the past, to each other, to the future and to God.

The first section of the book is devoted to a thorough statement of the religion of Jesus. His thought concerning himself, God, Man, Sin, Salvation, Atonement, Ethics, and the Future is often confused with the religion about Jesus. It is here clearly outlined. Then follows a section on the religion of the Pre-Pauline Christians in which the faith of the early Christians in the resurrection of Jesus is treated, together with a discussion of the "Reproach of the Cross."

In order Dr. Parsons devotes chapters to the rise and significance of the religion of Paul, of the Synoptic writers, of the author of the book of Hebrews, of the apocalyptic writers, the Johannine point of view and the other documents which make up the New Testament.

—Charles F. Banning.

**RELIGIOUS TRENDS IN ENGLISH POETRY**  
 By Hoxie Neale Fairchild, Associate Professor of English, Columbia University. Volume 1: 1700-1740, Protestantism And The Cult Of Sentiment. 612 pp. \$5.00.

Contents: 1700 to 1720; Indifference; Negation; Scepticism; Poets of Controversy; Divine Poets; Middle-Classical; The Beginnings of Sentimentalism; Part 2, 1720; Neither Christian Nor Very Sentimental; Divine Poets; Non-Sentimental Christians; Sentimentalism—Mild Cases; Sentimentalism—Severer Cases; Pope and Thomson; Protestantism and Sentimentalism. Appendix 1, Primary Sources; Appendix 2, Secondary Sources; Index of Names, and Index of Topics.

There are not a dozen names of the present day readers, out of 130. There are some great names, however, such as Addison's "The Spacious Firmament on High" and his "All thy mercies, O my God."

There are all sorts and shades in this volume—such as orthodoxy, high-Churchmanship, and evangelism. (The author himself is an Anglo-Catholic.)

Much of this poetry seems to be weak, both in poetical taste and religious beliefs; but it includes also lofty thinking and religious faith.

"The student of the history of literature may wish to know what certain intelligent and imaginative Englishmen have thought and felt and said about religion. He says, in order to make my treatment of the subject as broadly useful as possible, I shall adopt a very loose and hospitable conception of the term "religion."

The author gives ample extracts, as well as summaries and biographical data.

**THE CASE FOR EVANGELICAL MODERNISM, A Study Of The Relation Between Christian Faith and Traditional Theology**

By Cecil John Cadoux, M.A., D.D., London. Willett, Clark. 191 pp. \$2.00.

This is one of the most distinguished of English ecclesiastical scholars. In his youth he served for some years in the British admiralty offices, but since he was thirty he has given his service to the church and to scholarship. He has held important professorships in English schools, and since 1933 has been Mackennal professorship of church history and vice-principal of



Mansfield College, Oxford. He has published a dozen important volumes.

In this book he holds that truth and not tradition is the right test of orthodoxy. He argues that Evangelical Modernism, rightly understood, is true orthodoxy, and that, as such, it fully preserves the essence and religious value of the Christian Gospel. He shows his belief, and makes his convictions clear, evangelical and convincing.

The Contents of this volume include a Preface, The Way To Orthodoxy, Three Blind Alleys, Traditional Christology, The Way To The Real Jesus, and an Index.

"It will not be disputed that the Christian religion arose out of the new relationships with God and with their fellows into which men were led by putting their trust in Jesus Christ." Do we not claim that Christianity is to be believed because it is true and for no other reason? All truth comes from God and in its fundamental importance is that only as man uses his own conscience and sees that true authority is simply the witness of reality itself speaking directly to his soul."

*Under Three Blind Alleys*, Dr. Cadoux makes clear that Christians who find liberal modernism unsatisfying, diverge from it either to the left or to the right; to the left stand the non-Christocentric humanist, to the right the fundamentalists, the Barthians, a large group whom many would call "the orthodox," but whom I prefer to call—without prejudice or disrespect—the traditionalists.

*The Way To The Real Jesus*. On a long view, and with an eye to the infinity and eternity of God's goodness, we judge that men must ultimately of their own choice turn to the light. There we have a real warrant for our faith in human progress, a faith much decried today, but, on full reflection, seemingly involved in our belief in the goodness of God. And faith in progress strongly reinforces our trust in truth. Without being able to see clearly all we aspire to see, we can take it for granted that love for truth and love for God can never lead us astray along divergent paths.

This is the Case For Evangelical Modernism. It is well stated, clear, vitalizing and fully preserves the essence and religious value of the Christian Gospel.

✓ ✓ ✓

## Quiet Souls

*Continued from page 449*

God wills that he be aggressive, he will have quietness of spirit and restraint in his aggressiveness, as Abraham Lincoln had; if God wills that she stand still, as Milton in his blindness, he will have quietness of spirit in his standing still.

One of the quiet souls in English literature is that master of seventeenth century English prose, Izaak Walton. The text for Walton's *Compleat Angler* is the verse from the Apostle Paul, "Study to be quiet."

The secret of the quiet life is seen in Walton's view of meekness, as in the advice to the rich man who was hoping for contentment by moving from one of his possessions to another. "If he would find content in any of his houses, he must leave himself behind him, for content will never dwell but in a meek and quiet soul." One of the best remembered passages in Walton's praise of meekness is that picture of the distraught owner of the fine estate which he was too troubled in spirit to enjoy but which the fisherman enjoyed. As Walton says, "He had a plentiful estate, and not a heart to think

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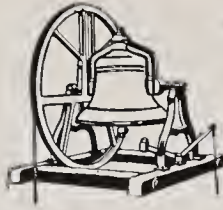
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so; that he had at this time many law-suits depending, and that they both damped his mirth, and took up so much of his time and thoughts, that he himself had no leisure to take the sweet content that I, who pretended no title to them, took in his fields, for I could there sit quietly."

One of Izaak Walton's notable contemporaries, Sir Thomas Browne, was a man of calm and sanity. In our day when propaganda has become an evil art in giving currency to unsound ideas, it is wholesome to remember the ideas about religious controversy as expressed by Browne: "It is the method of charity to suffer without reaction. Satires and invectives do in no wise confirm the faith of wiser believers, who know that a good cause needs not to be patron'd by passion, but can sustain itself upon a temperate dispute."

There are few writers who possessed the secret of quietness better than Gilbert White, the vicar, who at the close of the eighteenth century wrote *The Natural History of Selborne*. A man who had a tortoise for a pet would naturally be a quiet soul. Gilbert White is a fine example of the amateur; there is nothing professional about him, and his love of learning in the realm of nature was genuine and possessed for him intrinsic worth. Could there be a better example of quietness than in White's observation of birds, as when he remarks that he had for many a half-hour watched one as it sat with "its under mandible quivering," or in his telling us that for many months he carried a list in his pocket of the birds that were to be remarked, and as he rode or walked about his business, he noted each day the continuance or omission of each bird's song.

One of the majestic souls of the nineteenth century is Cardinal Newman whose simple faith leads to quietness of soul: "Keep thou my feet; I do not ask to see the distant scene; one step enough for me."

Another beautiful soul possessing quietness and strength is the Quaker poet Whittier.

'Drop thy still dews of quietness  
Till all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of thy peace.'

There is an impressive quietness in Whittier's picture of the learned Pastorius in his new world home, hard by the Schuylkill, in the early days of the Quaker settlement, there enjoying the fellowship of Friends who were highly cultivated like himself. They discussed profound problems of life:

'To touch all themes of thought, nor weakly stop  
For doubt of truth, but let the buckets drop,  
Deep down and bring the hidden waters up.'

There is serenity in the meeting of the Friends:

'Peace brooded over all.

.....  
Fair First-day mornings, steeped in summer calm  
Warm, tender, restful, sweet with woodlawn balm,  
Came to him, like some mother-hallowed psalm.'

And Pastorius experienced not only peace but also joy:

'And, greeting all with quiet smile and word,  
Pastorius went his way.

.....  
And all his days with quiet gladness crowned.'

It is perhaps in the contemporary field that judgments differ most markedly. All would agree no doubt that Willa Cather has shown insight. Her treatment of the human scene gives the illusion of a higher reality better than that by most writers of our period. Refreshment of spirit comes more readily when one is face to face with what is truly representative and universal in its characterization than when one is face to face with the literal contemporary scene as depicted in the daily press and in the realistic novels of our day, whose journalistic recounting of "experience" offers little insight. One ought not to overlook mentioning the profound insight into the stability of God's moral government revealed in the drama, *Murder in the Cathedral*, which would indicate that T. S. Eliot is one of the quiet souls of our day.

### Trained Noses

*Continued from page 451*

only signs — not the road.

The preacher's obligation is to preach the Gospel of Salvation in its purity, in its completeness. There is not much value in specialized rabbit hunters on anything more impressive than a rabbit hunt, actually or figuratively speaking.

*J. Ward*

### A Few Words from the Pastor

War leaves four armies—an army of cripples, an army of mourners, an army of thieves and an army of tax-payers.

Placed in the same situation, two people react differently and the difference is not in the situation.

A little undersized man with poor eyesight, a hump on his back and no money in his pocket, is talking, "We think them that are strong ought to bear the burden of the weak."

Many preachers would be glad to welcome Jonah as a member for it was said of him, "So he paid his fare."

A Pastor ought to have religion and tact but if he can't have both he had better have tact.  
—Charles F. Banning.

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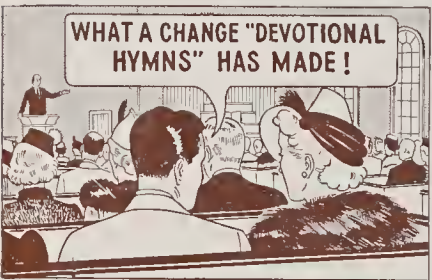
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The EXPOSITOR  
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*A Journal of Practical Church Methods*

PURELY BUSINESS

Thanks. We really expected your messages of appreciation for the new Caledonia type. Its larger face, its finer cut, its simplicity and the big increase in white space on the page really do help, don't they? It is gracious of you to write us your appreciation.

And a gentle letter comes from Pennsylvania asking if we welcome suggestions for the magazine. Most assuredly we do. We not only welcome them and yours—we seek them. This matter of inviting subscriber suggestion and criticism obviously has its dangers for while a magazine wishes to please the greatest number of its readers, individual desires are as varied as the number of subscribers and to please all by putting into practice all the suggestions which come is quite patently an impossibility. However, you may rest assured no magazine has greater desire to have the suggestions of its readers nor a greater determination to use as many as possible of those suggestions than *The Expositor*. After all *The Expositor* has been yours in more than merely a figurative sense. You know best how it may increase its serviceability to you. Of course, such suggestions are welcome!

We have been conscious of certain draw-backs incident to publishing seasonal material in *The Expositor* in the issue immediately prior to the month in which the "Special Day" comes. Where the "Special Day" arrives during the first few days of a month the brevity of time between the arrival of *The Expositor* and the "Special Day" minimizes its usefulness. Older subscribers turn to their bound volumes of former years in such a case and file the tardily arriving new material for subsequent use. But that is not possible for those not having files of former years. So don't be surprised if you run across Thanksgiving material in this issue, and seasonal material arriving well in advance of future "Special Days and Seasons."

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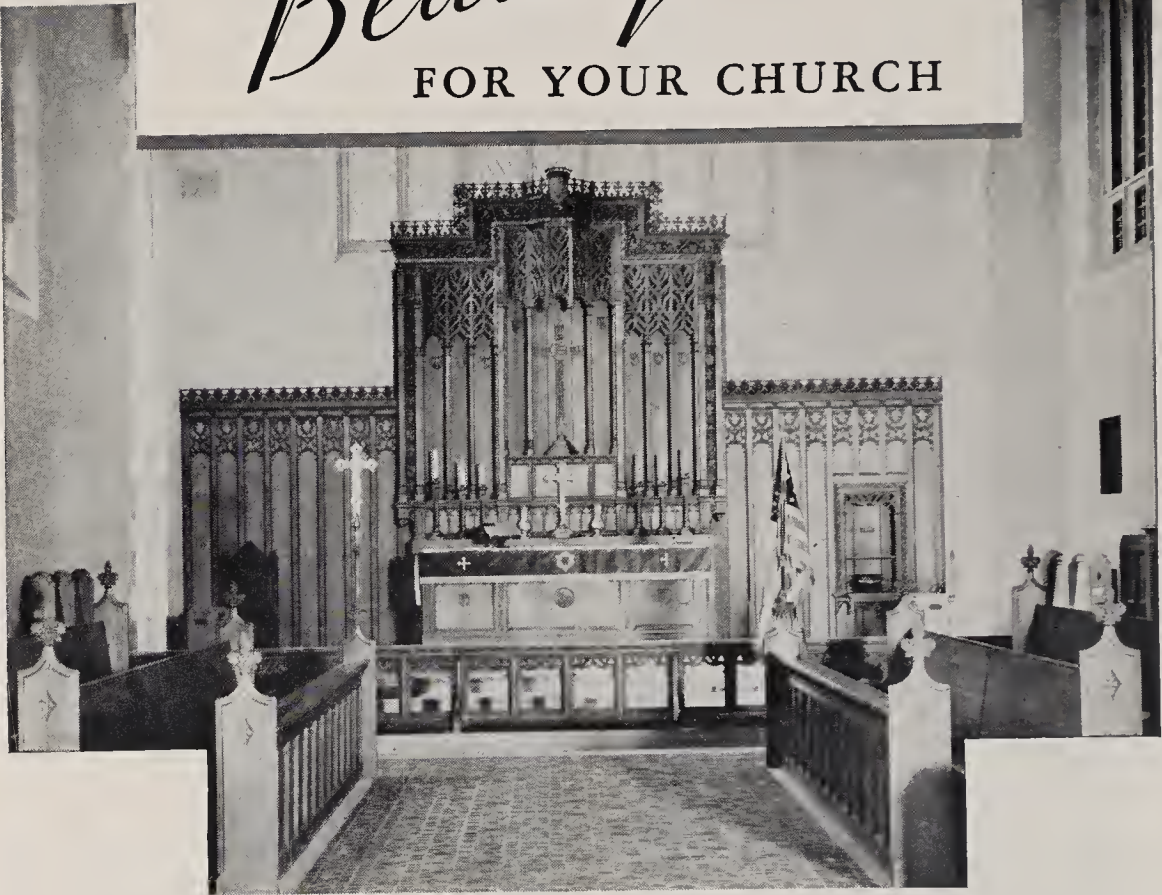
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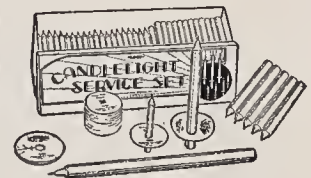
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# HIS GREEK TESTAMENT AND THE EXPOSITOR

ROBERT MURDOCK

“WHAT! Your priests not know their sacred books!” exclaimed Carlyle, when he was asked what he brought about the neglect of Greek and Hebrew on the part of ministers. And Carlyle’s strong feeling in the matter is perfectly justified. For, since by the very nature of his office, the preacher is an expositor of God’s truth as revealed in Holy Scripture, a knowledge of the Biblical languages is an indispensable part of the equipment necessary for his sacred task. Particularly is this true of the Greek of the New Testament.

Nor is this putting the matter too strongly, for, since it has pleased God to give us His Word in Greek — to speak here only of the New Testament — and since the preacher is responsible for expounding the truth contained in that Word, it naturally follows that the preacher, (if he would both faithfully and competently fulfill his task), must be a diligent student of the Greek New Testament. Indeed, the preacher is a linguist by profession. As A. T. Robertson put it: “The preacher is a student of language in the nature of the case. Just as the lawyer must know how to interpret phrases to make a will effective and keep one from losing money, so the preacher must be able to expound the will of God to men that they may not lose their souls.”

It is a solemn thought for the preacher to entertain that his people are looking to him, as a specialist in the Word of God, to expound to them clearly and correctly God’s will as revealed in His Word. Because of home responsibilities, employment, etc., they cannot give the hours to the study of the Bible and become the expert in it that he can; so, to reduce the matter to cold facts, they have relieved him from the burden of secular employment so that he can give his whole time to this sacred task. And that preacher can best be assured that his exegesis of the various

portions of Scripture upon which he preaches is correct, if he is a careful and diligent student of the Greek New Testament.

Of course, immediately many will protest that, seeing we have so many excellent translations of the New Testament, it is now unnecessary to know Greek. In reply, we have but to quote Robertson, who said, “One needs to read these translations, the more the better. Each will supplement the others. But, when he has read them all, there will remain a large and rich untranslatable element that the preacher ought to know.” Indeed, this very fact is obvious by the felt need for, the existence of, and the proved value of, such supplemental books as Vincent’s “Word Studies,” Robertson’s “Word Pictures in the New Testament,” Bullinger’s “Critical Lexicon and Concordance to the New Testament” and Nicoll’s “Expositor’s Greek New Testament” — to mention only a few of the books which might be given. For, had the modern translations exhausted all the treasures of the Greek New Testament, these books would have been unnecessary. Indeed, the very multitude of translations in existence, made from one original — each translation having as it does its own rich suggestiveness and worthwhile value (and yet, on the confession of the translators themselves, only beginning to suggest the riches of the original) — clearly proves that unless the preacher is a diligent student of the Greek New Testament his expositions will, to say the least, be lacking in that vividness and richness which only a personal study of the Greek can give.

Nor is this insistence of a knowledge of Greek as an indispensable part of the equipment of the preacher something radical or erratic — rather, in the light of the history of preaching, does it appear to be one of the factors which enables a man to become something more than an ordinary preacher. For, when one remembers that Alexander Mac-

laren, C. H. Spurgeon, J. H. Jowett, F. B. Meyer, G. Campbell Morgan, Charles Brown (London), W. Graham Scroggie and others of equal fame, owe much of their reputation as great preachers to the fact that they have throughout their entire ministry been diligent students of the Greek New Testament, he must surely begin to see something of the indispensable nature of such a knowledge. However, we cannot here state the whole case for the mastery of the Greek of the New Testament by the preacher — a work which has already been done most ably by others — our main purpose being to suggest something of the treasures of exposition and illustration which are available to the preacher who can read his Greek Testament.

Speaking more particularly of this aspect of the value of Greek to the preacher, Prof. J. R. Mantey says, "There are literally thousands of statements in the New Testament which are illumined and full of meaning in the Greek far beyond what they are in the English. Delicate shades of thought are evident in the tenses and moods, the prepositions, the conjunctions, and other forms of expression, that can never be properly translated nor adequately explained except by the one who has had experience in reading Greek." And Dr. Robertson said the same thing, when he declared that "Sermons lie hidden in Greek roots, in prepositions, in tenses, in the article, in particles, in cases." And also, "One can sympathise with the delight of Erasmus as he expressed it in the Preface of his Greek Testament four hundred years ago: 'These holy pages will summon up the living image of His mind. They will give you Christ Himself, talking, healing, dying, rising, the whole Christ in a word; they will give Him to you in an intimacy so close that He would be less visible to you if He stood before your eyes.'" And Prof. Mantey, Dr. Robertson and Erasmus expressed nothing more than that which every preacher who reads continually his Greek Testament has experienced.

Turning now to an address by Bishop Vincent, entitled "The Expositor in The Pulpit," we give a few illustrations of the rich meanings and suggestive pictures which are contained in the words of the Greek New Testament, which are lost when translated into English. "After you have grasped the general meaning of a portion of Scripture, and have discerned its relation to the whole book, or to the whole Bible, the separate words invite you to a new and most fruitful study — to a work of scholarship, not to a diversion of fancy. It throws a precious truth into the

form of a vivid yet restful picture, when you read — "The peace of God shall keep your hearts and minds through Christ Jesus;" and detect in the word '*phrouresei*' ('keep'), the image of a sentinel mounting guard before a tent. When you read of the 'Sword of the Spirit' (Heb. 4:12, 13), the dissector of the thoughts and intents of the heart, and, immediately after, that 'all things are naked and opened unto the eyes of Him with whom we have to do,' it heightens your sense of the complete exposure of the heart to the omniscient eye, as you see in the word '*tetrachelismena*' ('opened') the picture of the victim's neck drawn back by the priest, and thus laid bare and open to the keen sacrificial knife. How exquisite is the suggestion in the thirteenth verse of the eleventh of Hebrews, where the Old Testament worthies are represented, not as 'embracing' the promises (as in the Authorised Version), but as "greeting" or "saluting" them from afar, as sailors salute the distant promontories of a beloved shore." And these are but a few of the multitude of illustrations of the rich suggestiveness contained in the words of the Greek Testament — to say nothing of the wealth of meaning contained in the moods, tenses and other grammatical constructions, to which we have already referred.

Then, by the discovery of large quantities of Greek papyri in Egypt during recent years, a new gold mine has been opened for the preacher who is a student of the Greek New Testament. These papyri consist of business contracts, bills, deeds, marriage contracts, wills, decrees, love letters, business correspondence, etc., written in the same Greek as our New Testament, and dating from in and around the first century. Consequently, by seeing how our New Testament words were used in everyday speech in the Roman world of that day, we are the more able to understand the significance of many words and phrases until recently somewhat obscure in meaning. Also, new vividness has been given to scores of passages, the meaning of which had become somewhat clouded by our very familiarity with them. We are tempted to pause long enough on this point to give several examples to show the value of these discoveries. But this also is a work which has already been done by able scholars. So we shall simply refer the reader to "The New Archeological Discoveries" by C. M. Cobern, a vivid and popular presentation of the practical value of the papyri; and the "Vocabulary of the Greek New Testament" by Moulton and Milligan, a Greek lexicon in which the

vocabulary of the Greek New Testament is illustrated from the papyri and other non-literary sources. From these and other works, the preacher may gather the gold nuggets from this mine of exposition and illustration which the papyri discoveries have opened.

Any article on the Expositor and his Greek Testament would be incomplete if it did not urge the reader to secure for himself, at least, to read, two little volumes on this tremendously important subject. The books are, "The Minister and His Greek Testament" by A. T. Robertson, and "Greek Culture and the Greek

Testament" by D. A. Hayes — two volumes which give convincing arguments why a preacher should be a student of the Greek New Testament, and abundant illustrations of the practical usefulness of such knowledge in preaching. It is as if these two scholars had gone into the promised land of the Greek Testament and brought us back abundant evidence that it is a land "flowing with milk and honey." And we are certain that no one can read these books without immediately saying within his own heart "Let us go up and possess the land!"

## THE PREACHER'S SECOND MILE

J. S. ELLIS

"AND him a preacher, too!" These words, spoken by a good, but unlettered woman, have more wisdom for the preacher than comes from many a course in theology. The speaker was indignant at something a preacher had done. The same thing done by one in another calling might have been passed unnoticed. But not in a preacher. Her words implied an idea fixed in the minds of laymen. A higher standard of conduct is expected in the preacher than among laymen.

Was the woman right?

Every preacher hopes someday to be pastor of All-Saints Church, but he never will be. However brightly the great ideal of the Kingdom of God glows in the sky the Day of the Lord comes on but slowly, and, in most congregations, drags with feet of clay. Because hope springs eternal in the human breast, and because people know their own faults which shut them away from their ideal, they do not want to find these same signs of weaknesses in their preacher's life. They want to believe that the Christian life can be lived.

The preacher represents about all that many people know about God. A multitude seldom read their Bibles, and, when they do, with little understanding. They pray chiefly when the house of cards in which they are living threatens to fall. The preacher represents religion in the minds of these people. He is their representative of God. They are not comfortable when they find him doing the same things they do. He cannot put his calling down on their level if he would. The people will not let him do this. They want to

believe in something higher than they know themselves to be. The preacher who succeeds in convincing a group that he is "just a man among men" is soon out of a job. If he is no more than they are why hire him? Men want a preacher who will be God's man among men! Like it or not the preacher had better recognize the limitations of his calling and be happy within them. Instead of feeling the situation distasteful the preacher should rejoice in "the high calling of God in Christ Jesus." A good wall motto for every preacher's study would be, "Hold fast that which thou hast, that no one take thy crown." The preacher should accept the fact that, from its very nature, his occupation is different from other men's occupations. To prove that they are good fellows some preachers carry around a stock of slightly soiled jokes. But the man who laughs at these jokes goes away with less respect for the preacher in his calling.

It is the preacher's business to lead people to the higher ground on which he stands. The world has plenty of joke-smiths, plenty of entertainers, but it is starving for the bread of God. If a preacher finds that men, in his company, turn from a discussion of market reports to the church and religion his heart should leap up within him. The deference is not to him, but to the thing for which he stands. A man may spend most of his day thinking and talking business, but when he is awake in the night watches he knows that he needs God. The heart of youth, especially, answers like a bell to the presence of the Eternal. "Beneath the things they are they feel the beating of the things they ought to be."

The preacher's chief business is to bring men to God. He does not have to be the most sought-for Commencement speaker, the most popular Rotarian. His business is to reconcile men to God. If he is not doing that he is not doing his work. There is no clearer way for him to become this kind of a preacher than the way pointed out in Matt. 5.14. "Whosoever shall compel thee to go one mile, go with him two." Jesus wanted the lives of his followers to recommend his religion. A Roman soldier could compel a Jew to go with him one mile, as guide or luggage carrier. Jesus said to his followers, "Show good will. Be willing to go farther than one mile, if need be." The first mile gave expression to the law of Caesar. The second mile gave expression to the law of God.

The first mile the preacher is compelled to go. He deserves no commendation for doing the things he has to do to earn his bread and butter. It is no credit to him that he works hard and gets up a good sermon. It may tickle his fancy to have the people say, as they file out of his church on Sunday morning, "I liked your talk very much," but that's neither here nor there. He had to preach the sermon to hold his job. Blessed be his people if they knew what his sermon was about, and were not like Tennyson's "Northern Farmer."

"An' I hallus coomed to 's choorch afoor moy Sally wur dead,  
An' 'eerd un a bummin' loike a buzzard—clock ower my 'ead,  
An' I niver knaw'd whot a mean'd hut a 'ad summit to saay,  
An' I thowt a said whot a owt to a' said an I coome'd awaay."

The preacher doesn't deserve any credit for making calls, for mowing his lawn, for keeping his snow shovelled in the winter. It should burn him up to have old ladies passing by stop and say, "Oh, Brother . . ., I'm afraid you are working too hard!" He doesn't deserve any credit for paying his debts, for getting up talks for special occasions, for calling on the sick and shut-ins. Only the lost souls in the ministry neglect these things.

*It is what he does in second mile living that brings men to God.*

Let's look at this second mile business. Cheerfulness in the face of conditions that are not always cheering. It is the preacher's business to meet the world with a smile. Men have so much trouble in business that they hate themselves and their neighbors, and a smile on the preacher's face makes them think that, maybe, after all, God is not dead. The man outside the church invariably waits for the preacher's greeting before speaking. He

has heard that the preacher is stuck-up but is honestly glad to know that he isn't. Young people especially respond to a smile. They are found oftener in the church of the preacher who greets them on the street than in the church of the preacher who passes them, wrapped in gloomy piety. The month's salary may be overdue, the goldfish may have died, his wife's folks may have come for a long visit, but as the preacher goes down the street he must greet the world with a smile!

It is not the preacher's privilege to blow off at stormy sessions of his official board. Other men may rave and bandy hard words about, and no great harm be done, but if the preacher falls to this level the body of Christ is wounded in that community. He must be one who seeketh not his own, is not easily provoked. If a man goes away from a board meeting, soured by some ruling which the pastor was forced to make he must go out after that man and seek to rebuild his friendship and goodwill.

He must go the second mile with the prodigals. He must have for them a love that suffers long and is kind. He must convince them by his own real interest in their lives that they are ones for whom Christ died. After months of genuine friendship one day he will be able to say, and they will listen, "God needs you! Come!"

It is idle to fence with the notion that, beyond certain requirements, the preacher has no obligations. It is what he does over and above his required duties that bring people to God. Running errands for the Aid Society is not time lost. Taking time out of a busy day to go see an old soundrel who has met with reverses is not energy wasted. A night at the bedside of a sick child will tie the hearts of the father and mother to the preacher with cables of steel. It is in the field that lies beyond the requirements of life that men are won for God.

A second mile preacher is a man plus God. God works with him in the second mile. Therefore it ought to be the preacher's daily prayer that he be as often as possible in the way in which God can lead him. Wherever he goes he ought to leave behind in men's hearts a wistfulness to know God better. Oliver Goldsmith has painted a classic portrait of a second mile preacher.

"Thus to relieve the wretched was his pride,  
And his failings leaned to virtue's side;  
But in his duty prompt at every call,  
He watched and wept, he prayed and felt for all;  
And, as a bird each fond endearment tries,  
To tempt its new-fledged offspring to the skies,  
He tried each art, reprov'd each dull delay,  
Allured to brighter worlds, and led the way."



# THAT THEY MAY UNDERSTAND

HAROLD H. NILES

WHAT does the average member of the congregation know of the significance of the different parts of the service of worship? What does he know of the meaning of the symbols used in the church? Recently, a person asked me concerning the significance of a certain act in a liturgical church. When she witnessed it for the first time, her curiosity was aroused and she asked a member of that church as to its meaning. The one whom she asked could furnish her with no explanation save that it had always been done.

Judging by the appeals which I receive to use the church as a sort of "talking billboard" for all kinds of propaganda, as well as by the curious remarks which I frequently hear concerning different parts of the service, I have come to the conclusion that there is woeful ignorance among the laity concerning the reason for the church service as well as about the nature of its work. Could we but dispel this ignorance we would be doing much toward increasing the efficiency of the church. But, how? Certainly we cannot take time every Sunday to point out in sermonic utterance the function of the church and explain just what each part of the service ought to do for the individual.

It is possible for a man to own and drive an automobile all his life and yet know comparatively little of what goes on under the hood. Notwithstanding his ignorance of machinery, he may receive as much benefit from his motor-car as his neighbor who understands the relation of each part to every other part. But there is a wide difference between an automobile and a human being! That person receives the most good out of a service of worship who has an understanding of the meaning and significance of each part of the program. The increasing attention now being given by ministers to the order of the service of worship is a hopeful sign. This article is an appeal to pastors not to neglect the person in the pew.

Two means of educating the congregation on this subject are at hand. One is the Sunday-school and the other is the Church Calendar.

In the Sunday-school provision should be made for a thorough training of the children

in the art of worship. I know a Director of Religious Education who conducts what used to be called "Opening Exercises" in such a well-arranged manner that there is in them that quality which commands reverence. The atmosphere of worship is created every Sunday. It is encouraging to note the emphasis which is being placed upon a worshipping school by the leaders in the field of religious education. In this so-called practical age, any institution that inspires the attitude of reverence and awe is rendering a real service.

But, in addition to the creation of a worshipful attitude there should be instruction in the classes concerning the significance of the various parts of the service as well as of the symbols used in the church. If the present generation could be informed on this subject, we would have a generation of people who would go to church not because they are simply in the habit nor because they feel it to be the proper thing to do but because they experience there the radiant joy of conscious worship of God.

So much for the future members of the church now being trained in our schools of religious education. but, what about those who now compose the congregations? We can educate them by means of the parish paper, whether that be a weekly calendar or a monthly broadcast of church news.

On many of the church calendars which come to my attention, I am astonished to observe the great waste of space. I refer particularly to the practice of the printing on the back page week after week, month after month, the list of officers of the church organization. Apart from tickling the vanity of the persons whose names thus appear in print, of what value is such a repetition of information? It may be answered that the publicity value in the names of the prominent people who are connected with the church is worth the utilization of the page in such a manner. I am ready to grant that there is reason in such a view but there are other ways of letting the public know of the high calibre and quality of the men and women associated with any church. Their presence at church speaks louder and clearer than any printed word!

I suggest that each issue carry a paragraph

or two explaining the art of worship. Start the series with an explanation of the meaning of worship. People should be made to realize that the important thing about going to church is not the sermon by an eloquent preacher nor the solo by a sweet singer but the communion with God, the praising of Him, the lifting up of the heart to Him, the aspiring after a richer and fuller life. Brief paragraphs in the calendar can make this plain to the worshipper as he waits for the service to begin. Quotations from books on worship are helpful. There is much now being published about worship which ought to be read by laymen as well as by ministers. How many laymen read such books? Not many. Yet, while they will not read a complete book they will read an interesting paragraph or two. For instance, here are two paragraphs in Dr. Edwin H. Byington's "The Quest for Experience in Worship," which would be suggestive to any layman and which might interest him enough so that he might seek out the book and read the whole of it:—

"The worship of God may be a real experience . . . when it is that recognition of the Creator of this universe which all its inhabitants owe him. It is paying our respects to the Ruler of the world, who has brought into their present condition most of the substances we enjoy, most of the forces we use. A mere sense of decency would suggest some acknowledgement. Two steps anyone can take. He admires this marvelous universe; let him praise God as Creator. He enjoys sun and air, land, sea and sky, trees and flowers; let him express his appreciation. Praise and thanksgiving are possible; and these are basic elements in worship. Feeling and expressing them, behold him! a real worshipper!"

"How willing men are to attend a reception honouring a public benefactor. Should then a man dwell in God's world, use his supplies, benefit by his laws, and then persistently ignore him? To behold greatness without appreciation, and to receive without gratitude stunts the soul. Even the simplest recognition of the Creator and appreciation of his handiwork is worship well worth offering."

A statement making plain the reason for music in the service of worship would be of inestimable value in most churches. It would help to annihilate the critical attitude of the concert or opera devotee. Church music is not for entertainment; it is not a performance for the critics. Church music is an important aid in religious experience. It must be participated in if its real benefits are to be received. Earl Enyeart Harper, in his "Church

Music and Worship" utters a wise word when he says:—

"From a psychological standpoint it may be charged that many a church member and attendant comes into the service, drops in his seat, and adopts an attitude toward the minister, choir, and the congregation in general which, translated into words, would actually say: 'Here I am. I have done you the favor and the honor to come to your service; now see whether or not you can make me enjoy it.' His comment upon the service afterward is tinged very greatly with this same attitude. He does not consciously purpose to be antagonistic to the work in hand, but he actually is until won over as the service progresses."

"Now, the man or woman who fully comprehends the significance of the public service of worship will come to that service, purposing from the moment he enters the door of the church, by his attitude of mind, by the spirit of response to the call to worship and song, by his acceptance of the pastoral prayer and the choir anthems or other special features of the service as vicariously offered up for him, by his whole personal attitude to do his full part to make that particular service set the work of the Christian Church just as far ahead as possible. Now, of course, the choir, the minister, and every other special participant or leader in the service has great responsibility to conduct the service, to appeal to and lead the people so as to inspire them to eager and reverent participation. But these folk have their lectures on how to conduct the service regularly. It is time for the congregation to have presented to it its own responsibility."

The need of the members of the congregation for education dawned upon me not long ago when I sat at a dinner-table around which were grouped organists and ministers. At a delightful dinner-meeting the ministers of the city were the guests of the organists. In addition to the fellowship which the occasion afforded there was a serious discussion of the ways and means of improving the order of worship in our churches. As I sat there and listened to the wise suggestions which came from consecrated workers, I thought how beneficial it would be if the members of the congregations could only understand just what it is that the service of worship is supposed to do for them and with them. I believe that a constant use of the church calendar or monthly paper in a campaign of education will transform a congregation.

Do people really understand the purpose of

Dubbel, S. Earl

1732 Nufflin Street  
Huntingdon, Pennsylvania.  
26 October 1939.

Dear Doctor Speer,

Please accept my warm thanks for your letter in which you spoke with approval of my articles.

And will you please thank Mrs. Speer for the great favor she did me in making inquiry if I knew Wilson Knight's "The Christian Renaissance". I suppose I ought to feel a bit of shame in acknowledging that I did not know of that excellent book; my only excuse is that I missed seeing the review of it and was quite ignorant of it till I read your letter. It is certainly a happy thought to realize how much I am indebted to friends for what I am learning in this life. I made inquiry at the college library and got the book and am finding it wonderfully stimulating. The best treatment of Dante which I have seen in recent years besides this treatment by Professor Knight, is that by Professor Allan H. Gilbert of Duke University whose book, "Dante's Conception of Justice," I reviewed

for the Princeton Theological Review in 1927 or 1928.

I believe it would interest you, Doctor Speer, to read a sentence in a letter I received from Dr. Paul Swain Havens of Wilson College in propos of the article on Dr. Johnson: "The art - I am not sure that it ought to be called a science - of literary criticism has fallen upon hard days, and it is good to read an article which calls for the support of it, and insists upon the salutary properties of religious faith." A ~~statement~~ <sup>judgment</sup> almost identical with yours! Dr. Havens interested me greatly in saying that Dr. Johnson, Paul Elmer More and T. S. Eliot are three of his favorite authors. I wish there were more college presidents in the U.S.A. who could say that!

I called this morning on Miss Clara McMurtrie to tell her of your kindness to me, but unfortunately I did not find her at home.

It might interest you to know that I am to impersonate Elder Wm. P. Orbison <sup>at the church</sup> in the pageant, in celebration of the sesqui centennial next week, and Mrs. Dublin is to impersonate the wife of Pastor Peables. It is a rather interesting episode. It will be a rich treat to hear you, Dr. Speer, when you come to take part in the celebration.

Sincerely yours

J. Earl Dublin.

DuBose, Warner

"To Know Him And Make Him Known"

## Government Street Presbyterian Church

GOVERNMENT STREET AT JACKSON

Mobile, Alabama

February 25th.,  
1938

MINISTERS  
WARNER DUBOSE  
FERGUSON WOOD

Dr. Robert E. Speer,  
Lakeville, Conn.

Dear Dr. Speer:-

I enjoyed receiving your letter the other day and we are glad to know that you are at home again. I had wanted to write to you since your visit but did not know where to address you following your engagement in Atlanta.

Mrs. Speer and you will never realize what a joy and a blessing you brought to us all. Every day that we had you with us was a day of privilege; and it is our hope and prayer that in God's loving Providence you will both be brought back to Mobile at an early date.

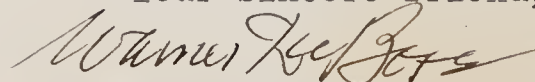
Just yesterday I was in the office of a friend of mine who is a Catholic, and we were discussing your visit to Mobile. He, himself had the pleasure of hearing you while you were here. He said that he had been in a group of business men and they were discussing some of your messages. One man remarked: "they said Doctor Speer was the greatest living Presbyterian, but I believe he is the greatest living American."

Your visit to Mobile brought the Gospel Message to so many hearts and led our entire city to discuss the meaning of the Kingdom ~~to~~ the hearts of men. May God spare you for many years for this great and glorious service.

Mrs. DuBose, Mrs. Malone and Ferguson join me in love to you both.

Again thanking you for your kindness in coming to us, I am as ever.

Your sincere friend,

  
WARNER DUBOSE

WD/ELM



House.

Church

Dunkel, J. Ambrose

THE SYNOD OF OHIO  
OF THE PRESBYTERIAN CHURCH  
IN THE U. S. A.

# A YEAR OF OPPORTUNITY

## OBJECTIVES 1939-40

### CHURCH ATTENDANCE

one additional person for every four now in attendance upon divine worship

### SUNDAY SCHOOL

one new scholar in Sunday School for every 10 now enrolled

### CHURCH MEMBERSHIP

six new members added on confession for every 100 on the roll

### CHURCH ACTIVITY

each member engaged in definite Christian service

### CHRISTIAN GIVING

every member contributing to a fully raised budget of church support and benevolences

Dr Robert E Speer  
Lakeville, Conn.

My dear Dr. Speer,

Your letter came to me here at my new home. I came here to our church in an effort to save it from going to pieces. The brethren in the Presby. say I am doing the job. Do hope, with all my soul it will be an accomplished fact. The church is a beautiful stone structure, with solid mahogany furniture. The news is a joy. All worth owing to our church + for the glory of our Lord.

The church has called Dr Vale of Detroit. The Woodward one church there is as you know a joy for any man. Perhaps you would care to recommend Dr Dennis to that church.

I do hope you are enjoying your rest. What a great work you have done. What a joy to us all. How your humble fidelity to our Lord must gladden our Lord. Your looks make me strong and resolute. Your admiring friend  
Jarvis Dunkel



East, Mrs W. E

12-11-39

Dear Dr Spear: 5<sup>4</sup>

I listened to your  
broadcast from the  
Sunday Eve. Club  
yesterday - and it  
was a masterpiece  
Would it be possible

to get a copy of the address.

Attached is postage  
and if there is additional  
expense, please let  
me know.

Sincerely

Mrs. H. E. East  
1617 Ridge Ave  
Evansville, Ill.

12-11-39

Ewing, Jane S,



R3

"Oaklands", Landour, Mussoorie, U.P. India.

June 29th. 1938.

My dear Dr. Speer,

Yesterday, we had a most delightful farevell party for Miss Morris. At this time the North India Mission is in the midst of their Annual Meeting. Miss Morris had told me when she was in Lahore, in March, that she would like to come up here for a few days, during the session of the N.I. Mission. We were delighted to have her as our guest from Saturday, till today, Wednesday. She was from Wednesday till Saturday, before coming to us, with Mrs. Leeder, furtheré down the mountain, making it easier to see all her friends, in this place of distance especially perpendicularly! We were all, of the Panjab Mission, invited to all their Devotional meetings, and on Monday night, we at "Oaklands", were asked to their Social ~~at~~ evening, down at the Community Centre, ~~on Monday evening~~. They have wonderful musical talent, in Mrs. Prentice, and Dr. Wiser, with Mrs. Weir the great pianist ready to accompany everybody, set up a Concert for the benefit of the Community Centre, and the Hospital, play for the Oratorio of The Holy City, with endless recitals, and two performances which were fine. Our Party yesterday was given by all the members of the Panjab Mission now up here, an At Home 4 to 6 P.M. here at "Oaklands", to all the N.I. Mission, our guest of honour being Miss Morris. Her 70th. birthday is on July 5th. and she then automatically retires. She has just been arranging to join Mrs. Manry, her two little girls

and Miss Overstreet. They sail from Karachi on July 31st, and go by way of Baghdad. I have no doubt you know the Old Greenwich Church where Miss Overstreet's father is pastor. She took a year's leave from the School where she teaches in Philipaburg N.J. to visit her Wooster College mates in India, - Dr. and Mrs. Crothers, of Fatehgarh Miss Margaretta Craig of Miraj, and Miss Mary Krug, of Vengurla. ~~Miraj~~ I met her when she was in Vengurla. She is very charming, and I was so glad to think that our dear Miss Morris could join up with so congenial a party.

The party yesterday was very heart-warming to her! We all love her so dearly, and yesterday she came very clearly to realize something of our affection. There were two interesting and fun-provoking "noems", one by Rhea Rhea, the other by Dr. Strickler, sung to popular tunes. Howard Anderson made a most fitting address, telling of all, or rather a little of what she has meant to us all. John Weir followed with a very vivid recounting of her activities, up to the last, in the Mission. Three times she has been asked to be President of the Mission, but she told me she feared the physical strain. She is the only woman who has ever been on the Executive Committee. She knows every step that has ever been taken in Mission work and policy. I think we can trust Dr. Dodds, now that you are no longer at "156", to know where he can find help in time of need!

Miss Carrie Clark was asked to present our Panjab gift, - a beautiful blue Kashmir dressinggown embroidered in colours, and lined with gray silk, with slippers of the same, with gray fur around the top.



All our ladies joined in arranging about the refreshments, and while Tea was in progress, a great three tier cake made by Mrs. Zoerner, was carried in, with I think the entire 70 wee candles ~~were~~ arranged around the three cake. When the time came for her to blow them out she leaned over it standing, and blew down from the top, and every candle went out at once! This brought great applause. Miss Morris said only a few words of reply to all this, as she was too moved to say much.

Our new Panjab doctor, Dr. Evaline Kirkman, is so fine. I mean her personality. Her Professional skill has yet to be tested, but she is keen. She followed Dr. Gibbins urgent advice that she try to get two months with Dr. Goheen, so as that was managed, I saw her for a month in the Goheen's house in Vengurla. She plays the piano beautifully, playing two numbers in the Concert which Agnes and Weir got up., and she was in the Chorus of The Holy City.

Dr. Lucas Sr. is not so strong as last year, and does not try quite so much of outside things. -at his beloved Bellogg Memorial, i.e. he now goes to only two services a Sunday, instead of three. He was so glad to get Dr. Kirkman to play for the Hindustani service following the morning service in English., and also for the evening service during the three Sunday evenings when he was responsible. You will be interested that those three were 1st. Dr. Lucas, aged 91, 2nd. Dr. Fraser Campbell, 92<sup>+</sup>; 3rd. Dr. Lucas! He takes the Hindustani service every other Sunday. He is attending the Mission meetings of his old Mission this wk.

You will no doubt have a copy of the new book got out just now, on an Economic survey of some Christian villages in the Panjab. It took a great amount of work, by Edmund and Mr. Frank Thakur Das, a younger brother of our Lahore pastor. Edmund has been asked to head the Economic section of India, in the Madras Conference. He is called to Nappur next month, for some preliminary meeting.

The news that Howbray Velte is to return, is most welcome. They have had an anxious time.

Please give my warm regards to Mrs. Speers.

On Monday night at the N.I. Mission Social evening Mr. Ferger showed the Centennial pictures that were shown in the U.S.A. last year. Herbert Rice said he had seen them about 20 times, and that it was just wonderful, to see you talking, and to hear every word as it was spoken. We saw your lips moving, and your expressive and beloved face, but Mr. Ferger's voice reading the text, could not always be the same. However it was much enjoyed. Edmund will be here on Saturday, for a short time. I am well, and enjoying life, and the many friends and acquaintances here.

With affectionate regards, in which Nancy joins.

Your Sincere friend,

*Jane S. Ewing.*

I am enjoying The Life of George Bowen, lent by Bishop Pickett. Dr. Lucas has been looking for a copy, for weeks but it has not yet come.

*Miss Morris will live at Edgewater N.J. near Newark with her step-mother. Her sister is settled with a friend in N.Y. - I feel being surrounded by friends & love there - it is a sort of dreary prospect! I do hope that there is a good Pres. congregation near, who will take her into their hearts -*